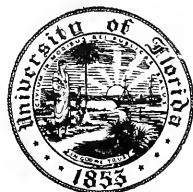


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THE BHAGVAT-GEETA

THE
BHAGVAT-GEETA
(1785)

TRANSLATED, WITH NOTES,

BY

CHARLES WILKINS

A FACSIMILE REPRODUCTION

WITH AN INTRODUCTION

BY

GEORGE HENDRICK

SCHOLARS' FACSIMILES & REPRINTS



The Bhagvat-Geeta

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INTRODUCTION

"When it was proposed to me once to reprint 'the Bhagvat' in Boston," Emerson wrote in 1856 to William Rounseville Alger, editor of *The Poetry of the East*, "I shrank back & asked time, thinking it not only some desecration to publish our prayers in the 'Daily Herald,' but also that those students who were ripe for it would rather take a little pains, & search for it, than find it on the pavement. It would however be as neglected a book, if the Harpers published it, as it is now in the libraries." In the hundred years since Emerson refused to sponsor the reprinting of Sir Charles Wilkins' translation of the Hindu classic the *Bhagvat-Geeta*, students and scholars wishing to study the first English rendering of the *Gita*, as it is often called today, have experienced increasing difficulties obtaining the volume. Paradoxically, Emerson, whose copy was in great demand, was forced in 1854 to write to his friend George Partridge Bradford, who was in Europe, asking that another copy of the work be purchased; Emerson in 1845 paid a pound sterling for his copy and could have purchased other copies, but nine years later Moncure Conway and other friends "ordered it in vain."

The work which Emerson found in great demand by his friends was the first of the major Hindu religious works to be translated. Sir Charles Wilkins (1749 or 1750-1836) went to Bengal as a writer for the East India Company in 1770. "About 1778," he wrote, his "curiosity was excited by the example of his friend Mr. Halhed to commence the study of Sanskrit. . . ." Nathaniel Brassey Halhed (1751-1830) as a student at Harrow was a friend of Richard Brinsley Sheridan and as a student at Oxford was an acquaintance of William Jones, the greatest Orientalist of the period. Halhed, a suitor of Miss Elizabeth Linley (she was to marry Sheridan), went to India in 1771; Halhed came to the attention of Warren Hastings, Governor-General of the East India Company, and at the age of twenty-three began a translation, which he completed in 1776, of the Gentoo code, "a digest of Sanskrit law-books," working from a Persian manuscript. After Wilkins mastered Sanskrit, he aided Sir William Jones with the language; Sir William declared that without the aid of Wilkins, "I should never have learned it. . . ."

The author of the obituary of Sir Charles Wilkins, which appeared in the *Gentleman's Magazine* in 1836, emphasized that prior to Wilkins' mastery of the language "the Sanskrit language . . . was . . . not merely unknown, but supposed to be unattainable by Europeans." Sir William Jones wrote Wilkins in 1789, "You have the honour of being the first European in the world, and the only man, probably, that ever saw Europe, who possessed a knowledge of Sanscrit." After Wilkins completed his translation of the *Bhagvat-Geeta* (at later times referred to also as *Bhagvat*, *Bhagavat Geta*, *Bhagavad-Gita*), it was despatched to the Court of Directors by

Warren Hastings, "who likewise wrote for it one of the most feeling and elegant dissertations which was ever prefixed to any work. The Court of Directors published and distributed it in 1785, at their own expense, and the literary men of Europe saw in this publication the day-spring of that splendid prospect, which has been in part realised by Sir William Jones, Colebrooke, and others."

As relaxation from more arduous duties, the author of Sir Charles' obituary continued, Mr. Wilkins (he was knighted in 1833) prepared the Bengali type which Halhed used in the printing of his Bengali *Grammar* and the Persian type used for the printing of Balfour's *Forms of Herkern*. The type was of such perfection, Lord Teignmouth, the biographer of Sir William Jones, wrote, "that no succeeding attempts have exhibited any improvements upon his labours." The Bengal climate forced Wilkins to return to England in 1786, but he continued his Oriental translations and published the *Hitopadesa* in 1787, from which Emerson published extracts in the July 1842 *Dial*.

Wilkins re-entered East India Company service in 1800 as librarian of the manuscript collection, a position he held until his death. After the founding of the East India College at Haileybury in 1805, he became an examiner and visitor in Oriental languages, examining the students in the various Asiatic languages two times a year. Because the students were in need of a Sanskrit grammar, he published one in 1808 which was, his obituary stated, "a model of clearness and simplicity and which has greatly contributed to the study of this primeval tongue." He edited and enlarged Richardson's *Persian, Arabic, and English Dictionary* and compiled *Radicals*

of the *Sanskrita Language*. He was elected Fellow of the Royal Society in 1788, granted the honorary D.C.L. from Oxford in 1805, and awarded a medal as *Princeps literaturae Sanscritae* by the Royal Society of Literature in 1825. When knighted, he also had conferred upon him the Guelphic Order. His portrait was painted by J.G. Middleton, from which J. Sartain did an engraving; William Blake did a drawing of him entitled "The Bramins." Blake wrote of it, "The subject is, Mr. Wilkin [*sic*] translating the Geeta; an ideal design, suggested by the first publication of that part of the Hindoo Scriptures translated by Mr. Wilkin. I understand that my Costume is incorrect; but in this I plead the authority of the ancients, who often deviated from the Habits, to preserve the Manners"

Wilkins aided William Jones (knighted in 1783) organize the Asiatic Society of Bengal which was devoted to the "history, antiquities, the natural productions, arts, sciences, and literature of Asia." The founders of the Asiatic Society of Bengal nominated Warren Hastings as their first president because he "had distinguished himself as the first liberal promoter of useful knowledge in Bengal, and especially as the great encourager of Persian and Sanscrit literature, they deemed him entitled to every mark of distinction," Lord Teignmouth wrote. Hastings "begged leave to resign his pretensions to the gentleman, whose genius had planned the institution, and was most capable of conducting it, to the attainment of the great and splendid purposes of its formation," and William Jones was unanimously elected president of the society. Hastings, Lord Teignmouth noted, "entered into the service of the East-India company, with all the advantages

of a regular classical education, and with a mind strongly impressed with the pleasures of literature." He learned the dialects of Bengal soon after arriving in India, and his example "conspired to produce political effects of the greatest national importance, by promoting and accelerating the improvements, which have taken place in the system of internal administration in Bengal."

Although Hastings did not learn Sanskrit, he "invited and liberally encouraged the researches of others." But even more important, Teignmouth thought, "he has a claim to commendations of a higher nature; for a conduct no less favourable to the cause of literature, than to the advancement of the British influence in India, by removing that reserve and distrust in the professors of the Braminical Faith, which had taught them to view with suspicion all attempts to investigate their code, and to apprehend the infringement of its ordinances, in our political rule." At first the Asiatic Society did not plan to bring into print Oriental texts or translations but met for the benefit of members only. Baptist missionaries, however, wished to publish Sanskrit works and their translations, and the Society co-operated in the project, publishing first the *Ramayana* in 1806.

Marie E. de Meester's *Oriental Influences in the English Literature of the Nineteenth Century* explored rather superficially Oriental influences in England; unfortunately a more comprehensive study of the influence on English literature of the Hindu works translated by Wilkins, Jones, and others has not been published. Fortunately, however, the impact of Asiatic literatures upon nineteenth-century American writers has been explored more thoroughly in Arthur C. Christy's *The Orient in*

American Transcendentalism and in Frederic I. Carpenter's *Emerson and Asia*. To the earlier studies by Carpenter and Christy one should also add Kenneth Walter Cameron's edition of Emerson's *Indian Superstition* which studies Emerson's literary use while a Harvard student of Indian materials. Although Emerson saw the complete translation for the *Bhagvat-Geeta* fourteen years after he had first read about it in Victor Cousin's *Cours de philosophie*, his letters in 1845 record his excitement: "The only other event," he wrote Elizabeth Hoar, "is the arrival in Concord of the 'Bhagvat-Geeta,' the much renowned book of Buddhism, extracts of which I have often admired but never before held the book in my hands." He borrowed a copy from James Elliot Cabot and delayed returning the volume: "I have tried once or twice to send it home, but each time decided to strain a little your courteous professions that you could supply your occasional use of the book from the Library...." He returned Cabot's copy September 28, 1845, after a copy from London arrived. Emerson had written John Chapman May 30 requesting the Wilkins translation at a "reasonable price for I do not want it at *virtu* rates." For years, F. B. Sanborn states, Emerson was one of the few Americans to own a copy of the work, and it was more widely read than the one in the Harvard library.

Emerson praised the work extravagantly in 1848, "I owed — my friend and I owed — a magnificent day to the *Bhagavat Geeta*. It was the first of books; it was as if an empire spake to us, nothing small or unworthy, but large, serene, consistent, its voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us." Emer-

son wrote Emma Lazarus in 1868: "And of books there is another which, when you have read, you shall sit for a while & then write a poem — the 'Bhagvat-Geeta,' but read it in Charles Wilkins's translation."

Christy wrote, "No one Oriental volume that ever came to Concord was more influential than the *Bhagavadgita*." Alcott, for example, writing in 1846, considered the *Bhagvat-Geeta* "superior to any of the other Oriental scriptures, the best of all reading for wise men." He was so moved by Book XVIII that he wished for time to transcribe it completely into his Journal. Writing of the influence of the *Gita* upon Thoreau, Henry S. Canby said, "the 'Bhagavad-Gita' was explicit, and, like Emerson's 'Nature,' went deep down into his consciousness and gave him a new birth." Thoreau found Hindu scripture remarkable "for its pure intellectuality." His praise for the philosophies found in the *Gita* was adulatory: "The reader is nowhere raised into and sustained in a higher, purer, or *rarer* region of thought than in the *Bhagvat-Geeta*." In one's youthful dreams, Thoreau commented, "philosophy is still vaguely but inseparably, and with singular truth, associated with the East, nor do after years discover its local habitation in the Western world." In comparison, the West seemed to have produced no philosophies at all: "Beside the vast and cosmogonical philosophy of the *Bhagvat-Geeta*, even our Shakespeare seems sometimes youthfully green and practical merely."

Thoreau read Hastings' introductory essay carefully and quoted from it in the sustained comments on the *Gita* in the "Monday" section of *A Week on the Concord and Merrimack Rivers*. Thoreau's was a genuine understanding of the *Gita*; he found it assigned the "due rank

respectively to Action and Contemplation, or rather does full justice to the latter." Thoreau was drawn to the *Gita* philosophy of Sankhya or Action as he demonstrated by including the quotations: "For the man who doeth that which he hath to do, without affection, obtaineth the Supreme," and perhaps an even more central idea, "Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction." Thoreau was also intrigued with the *Gita* presentation of Yogi or Contemplation, as his long quotation from Hastings on the Yogin illustrates, such as, "The wisdom of a Moonee 'is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.'" Thoreau, who would give all the wealth of the world and all the deeds of all the heroes for one true vision, asked almost in desperation, "But how can I communicate with the gods, who am a pencil-maker on the earth, and not be insane?"

Thoreau made one major criticism of the *Bhagvat-Geeta*, and his objection was virtually the same as the one made by M. K. Gandhi in *The Gita According to Gandhi*. Thoreau disliked the justification of violence: "No sufficient reason is given why Arjoon should fight." Gandhi insisted that the work was an allegory and that the battleground merely symbolized the forces of good and evil within men; therefore, the use of physical violence was not a justification of killing but a mere literary device "to make the description of the internal duel more alluring."

Thoreau wanted to get away from public opinion, government, religion, society so that he might be free to

taste the marrow of life. *Walden* has been considered by some critics as the account of a mystic who, through Contemplation, had come to terms with the universe and himself, basing much of his philosophy upon the *Gita*. Thoreau, it is argued, negated at *Walden* much of the actuality of the phenomenal world, for he found that life not only could be, but had to be, simplified if one sought Reality. Simplicity was not so much a virtue in itself as it was a path to spiritual realization and self-knowledge — aims of the Yogi. "To some extent, and at rare intervals, even I am a yogi," Thoreau wrote H. G. O. Blake. But even though Thoreau desired Contemplation, he was also a man of Action, a sensitive saunterer who could not negate completely his terrible fear that in living the contemplative life he was somehow neglecting his duty, tacitly allowing slavery and other social and economic evils of his day to go uncriticized. "I left the woods for as good a reason as I went there," he wrote cryptically. "Perhaps it seemed to me that I have several more lives to live, and could not spare any more time for that one." He declared, "I did not wish to take a cabin passage, but rather to go before the mast and on the deck of the world."

The *Bhagvat-Gecta* has been translated well over twenty-five times since 1785. Thomas Cholmondeley gave Thoreau the 1855 translation of J. Cockburn Thomson — it was stolen from the Concord Antiquarian Society in 1941. Whitman read and annotated the Thomson edition. Gandhi preferred the poetic translation of Sir Edwin Arnold entitled *The Song Celestial*, a rendering about which Dr. S. Radhakrishnan, himself a translator of the work, has written, "It is . . . full of ease and grace and has

a flavour of its own which makes it acceptable to all but those who are scrupulous about scholarly accuracy." Gandhi's own version, *The Gita According to Gandhi*, has been widely read as has the recent translation by Swami Prabhavananda and Christopher Isherwood. The Wilkins translation has antiquarian charm and historical importance in itself, but, of more importance, it, of all the early translations, had the greatest influence upon literature of the West.

I am indebted to the Council on Research and Creative Work of the University of Colorado for funds for photographing the *Bhagvat-Geeta*.

GEORGE HENDRICK

THE
BHAGVAT-GEETA
(1785)

TRANSLATED, WITH NOTES,

BY

CHARLES WILKINS

THE
BHĀGVĀT-GĒTĀ,
OR
DIALOGUES
OF
KRĒṢṢHṆĀ AND ĀRṢĪŌṆ;
IN EIGHTEEN LECTURES;
WITH
NOTES.

TRANSLATED FROM THE ORIGINAL, IN THE *Sāṃskṛīṭ*, OR ANCIENT
LANGUAGE OF THE *Brāhmāns*,

BY
CHARLES WILKINS,
SENIOR MERCHANT IN THE SERVICE OF THE HONOURABLE THE EAST INDIA
COMPANY, ON THEIR BENGAL ESTABLISHMENT.

LONDON:
PRINTED FOR C. NOURSE,
OPPOSITE CATHARINE-STREET, IN THE STRAND.

M.DCC.LXXXV.

MAY 30th, 1785.

ADVERTISEMENT.

THE following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives for its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator.

The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world.

T O

NATHANIEL SMITH, Esquire.

S I R,

Banaris, 4th October 1784.

TO you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Māhābhārāt," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krēṣṇā Dwipayen Veiās, a learned Bramin; to whom is also attributed the compilation of "The Four Vêdes, or Bêdes," the only existing original scriptures of the religion of Brahmā; and the composition of all the Poorāns, which are to this day taught in their schools, and venerated as poems of divine inspiration. Among these, and of superior estimation to the rest, is ranked the Māhābhārāt. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation: and he must, at all events, claim

claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Māhābhārāt contains the genealogy and general history of the house of Bhaurut, so called from Bhurrut its founder; the epithet Mahā, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooroos and Pandoos; both lineally descended in the second degree from Vēcheč-trāvērya, their common ancestor, by their respective fathers Dreetrarashttra and Pandoo.

The Kooroos, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryōdun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoo were five; Yoodhishteer, Bheem, Arjōōn, Nēkool, and Sehādēo; who, through the artifices of Dooryōdun, were banished, by their uncle and guardian Dreetrarashttra, from Hastenapoor, at that time the seat of government of Hindostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarashttra.

In this state the episode opens, and is called "The Gēētā of " Bhāgvāt," which is one of the names of Krēṣṇā. Arjōōn is represented as the favorite and pupil of Krēṣṇā, here taken for God himself, in his last Ootār, or descent to earth in a mortal form.

The

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judgment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners, or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found cloathed with ornaments of fancy unsuited to our taste, and some elevated to a track of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which

is

is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brāhmāns are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Romish Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Banaris. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another, through his fingers, repeating with the touch of each (as I was informed) one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krēṣṇā closes his instruction to Arjōn, and which is properly the conclusion of the Gētā: "Hath what I have been
" speaking, O Arjōn, been heard with thy mind fixed to one point ?
" Is

“ Is the *distraction* of thought, which arose from thy ignorance, removed ?”

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained ; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection ; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors ; it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted : doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of “ Action,” “ Application,” “ Practice,” &c. which occur in Mr. Wilkins’s translation ; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires

that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the *Gēētā* a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth by a comparison with the original text of the first standards of European composition; but let these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the *Iliad* or *Odyssey*, or of the 1st and 6th Books of our own *Milton*, highly as I venerate the latter, the English translation of the *Māhābhārāt*.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the *Gēētā*; and so far at least he soars
far

far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of drefs, may have been owing to the same confideration of the extreme intricacy of the subject, and the consequent neceffity of trying different kinds of exemplification and argument, to impreff it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader, neither deficient in method, nor in perfpicuity. On the contrary, I thought it at the first reading, and more fo at the second, clear beyond what I could have reasonably expected, in a diffuffion of points fo far removed beyond the reach of the fenfes, and explained through fo foreign a medium.

It now remains to fay something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and fuccessful attainment of the Persian and Bengal languages, the study of the Sānskrēet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Māhābhārāt. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins's health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommended that of Banaris, for the sake of the additional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office: and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral character

ter and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state : it is the gain of humanity : in the specific instance which I have stated, it attracts and conciliates distant affections ; it lessens the weight of the chain by which the natives are held in subjection ; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, this effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarce elevated above the degree of savage life ; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings : and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it ? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the way to a wide and unexplored field of fruitful knowledge ; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to
the

the provision of future subsistence : for the study of the Sāṁskṛēṭ cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them ; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespectful ; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it ; from whom I originally obtained the translation for another purpose, which on a second revision of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflexion was produced by the publication of Mr. Halhed's translation of the Poottee, or code
of

of Hindoo laws ; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation ; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,

S I R,

Your most obedient, and

Most humble Servant,

WARREN HASTINGS.

Calcutta, 3d Dec' 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary

complimentary passages, which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch ; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context. They must therefore stand ; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.

T H E

T H E

B H Ā G V Ā T - G Ē Ē T Ā,

O R

D I A L O G U E S

O F

KRĒĒSHNĀ AND *ĀRĴŌŌN*.

C

TO THE HONORABLE
WARREN HASTINGS, ESQ.
GOVERNOR GENERAL, &c. &c.

HONORABLE SIR,

UNCONSCIOUS of the liberal purpose
for which you intended the *Gēetā*,
when, at your request, I had the honor to
present you with a copy of the manuscript,
I was the less solicitous about its imperfec-
tions, because I knew that your extensive ac-
quaintance

quaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen : It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal ; and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it

it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies,

dies,

dies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the *Geetā* publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and

Most humble Servant,

Banaris,
19th November, 1784.

CHA^s WILKINS.

T H E

T H E

T R A N S L A T O R ' S P R E F A C E .

THE following work, forming part of the *Mābābbārāt*, an ancient Hindoo poem, is a dialogue supposed to have passed between *Krēṣhṇā*, an incarnation of the Deity, and his pupil and favorite *Arjōṇ*, one of the five sons of *Pāṇḍōō*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kōōrōō-kṣbētrā*, near *Dehly*, at the beginning of the *Kālṛē-Yoog*, or fourth and present age of the world, for the empire of *Bbārāt-vērṣh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Persia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

The *Brāhmāns* esteem this work to contain all the grand mysteries of their religion; and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and, above all, the personal attention paid to the learned men of their order by him under whose auspicious administration they have so long enjoyed, in the midst of surrounding

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ing troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet, by offering eternal happiness to such as worship *Brāhm*, the Almighty, whilst he declares the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of Polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned *Brāhmāns* of the present times are Unitarians according to the doctrines of *Krēṣhṇā*; but, at the same time that they believe but in one God, an universal spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the *Vēds*, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of *Krēṣhṇā*: indeed, this ignorance, and these ceremonies, are as much the bread of the *Brāhmāns*, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge
and

and abilities would permit. This he hath attempted in his Notes ; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmāns* of the present times ; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded ; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.

Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

It is worthy to be noted, that *Krēṣṇā*, throughout the whole, mentions only three of the four books of the *Vēds*, the most ancient scriptures of the *Hindoos*, and those the three first, according to the present order. This is a very curious circumstance, as it is the present belief that the whole four were promulgated by *Brāhmā* at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance ; and as the fourth mentions the name of *Krēṣṇā*, it is equally proved that it is a posterior work.

This observation has escaped all the commentators, and was received with great astonishment by the *Pāṇḍēṭ*, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Banaris* who understand any part of them. If we may believe the *Māhābhārāt*, they were almost lost five thousand years ago ; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.

(g) has always the hard sound of that letter in *gun*.

(j) the soft sound of (g), or of (J) in *James*.

(y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.

(h) preceded by another consonant, denotes it to be aspirated.

(ă) is always to be pronounced short, like (u) in *butter*.

(ā) long, and broad, like (ā) in *all*, *call*.

(ěě) short, as (i) in *it*.

(ēē) long.

(ōō) short, as (oo) in *foot*.

(ōō) long.

(ē) open and long.

(i) as that letter is pronounced in our alphabet.

(ō) long, like (ō) in *over*.

(ow) long, like (ow) in *horv*.

THE
 BHĀG VĀT-GĒĒTĀ,
 OR
 DIALOGUES
 OF
 KRĒĒSHNĀ AND ĀRĴŌŌN.

LECTURE I.
 THE GRIEF OF ĀRĴŌŌN.

DHRĒĒTĀRĀSHTRĀ *said*,
 “TELL me, O *Sānjāy*, what the people of my
 own party, and those of the *Pāndōōs*, who are
 assembled at *Kōōrōō-kṣhētrā* resolved for war, have been
 doing.

SĀNJĀY replied,

“ *Dōōryōdbhān* having seen the army of the *Pāndōōs* drawn up for battle, went to his Preceptor, and addressed him in the following words:”

“ Behold! O master, said he, the mighty army of the sons of *Pāndōō* drawn forth by thy pupil, the experienced son of *Drōōpād*. In it are heroes, such as *Bhēēm* or *Ārjōōn*: there is *Yōōyōōdbhānā*, and *Vēērāt*, and *Drōōpād*, and *Dbrēēṣṭākētōō*, and *Chēkēētānā*, and the valiant prince of *Kāṣēē*, and *Pōōrōōjēēt*, and *Kōōntēēbbōjā*, and *Sīvyā* a mighty chief, and *Yōōdhāmānyōō-Vēēkrāntā*, and the daring *Oōtāmowjā*; so the son of *Sōōbhādrā*, and the sons of *Krēēṣṇā* the daughter of *Drōōpād*, all of them great in arms. Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and *Bhēēṣṇmā*, and *Krēēpā* the conqueror in battle, and *Āṣwātthāmā*, and *Vēēkārṇā*, and the son of *Sāmā-dāttā*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bhēēṣṇmā*, and the inconsiderable army of our foes is led by *Bhēēm*.

Let

Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bhēṣmā* to support."

The ancient chief¹, and brother of the grandfire of the *Kōōrōōs*, then, shouting with a voice like a roaring lion, blew his shell² to raise the spirits of the *Kōōrōō* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krēṣṇā*³ and *Ārjōōn*⁴ were standing in a splendid chariot drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krēṣṇā*, was *Pāñchājānyā*, and that of *Ārjōōn* was called *Devā-dāttā*. *Bhēm*, of dreadful deeds, blew his capacious shell *Powndrā*, and *Yōdhēṣṭēr*, the royal son of *Kōōntee*, sounded *Ānāntā-Vēējāy*. *Nākōōl* and *Sābhā-dēvā* blew their shells also; the one called *Sōōgōṣṭhā*, the other *Māñēpōṣṭhākā*. The prince of *Kāṣṭhē* of the mighty bow, *Sēēkbāndēē*, *Dhrēṣṭādhōōmnā*, *Veerāta*, *Sātyākēē* of invincible arm, *Drōṣṭhād* and the sons of his royal daughter *Krēṣṇā*, with the son of *Sōōbhādrā*, and all the other chiefs and nobles, blew also their respective shells; so that their shrill sounding voices pierced the
hearts

hearts of the *Kōōrōōs*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Ārjōōn*, perceiving that the sons of *Dbrēētārāṣtrā* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, addressed *Krēṣṇā* in the following words:

Ā R J Ō Ō N.

“ I pray thee, *Krēṣṇā*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of *Dbrēētārāṣtrā* in the battle.”

Krēṣṇā being thus addressed by *Ārjōōn*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bade *Ārjōōn* cast his eyes towards the ranks of the *Kōōrōōs*, and behold where stood the aged *Bhēṣṇā*, and *Drōn*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandfathers, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends; and when he had gazed for a while, and beheld such friends

friends as these prepared for the fight, he was seized with extreme pity and compunction, and uttered his sorrow in the following words :

Ā R J Ō Ō N.

“ Having beheld, O *Krēṣṇā* ! my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth an end upon my body, and all my frame trembleth with horror ! Even *Gāndēv* my bow escapeth from my hand, and my skin is parched and dried up. I am not able to stand ; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness ? I wish not for victory, *Krēṣṇā* ; I want not dominion ; I want not pleasure ; for what is dominion, and the enjoyments of life, or even life itself, when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle ? Tutors, sons and fathers, grandfathers and grandsons, uncles and nephews, cousins, kindred, and friends ! Although they would kill me, I wish not to fight them ; no not even for the dominion of the three regions of the universe, much less for this little earth ! Having killed the sons of *Dhr̥tārāṣṭrā*, what
pleasure,

pleasure, O *Krěšbnā*, can we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O *Krěšbnā*, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood? In the destruction of a family, the ancient virtue of the family is lost. Upon the loss of virtue, vice and impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious brood called *Vārnā-śānkūr*. The *Śānkār* provideth Hell⁵ both for those which are slain and those which survive; and their forefathers⁶, being deprived of the ceremonies of cakes and water offered to their manes, sink into the infernal regions. By the crimes of those who murder their own relations, sore cause of contamination and birth *Vārnā-śānkārs*, the family virtue, and the virtue of a whole tribe is for ever done away; and we have been told, O *Krěšbnā*, that the habitation of those

mortals

mortals whose generation hath lost its virtue, shall be in Hell. Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of *Dbrětārāṣtrā*, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field."

When *Ārjōn* had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.

LECTURE II.

OF THE NATURE OF THE SOUL, AND
SPECULATIVE DOCTRINES.

K *RĒĒSHNĀ* beholding him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words :

K R Ē Ē S H N Ā.

“ Whence, O *Ārjōn*, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness ? It is disgraceful, contrary to duty, and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up.”

Ā R J Ō Ō N.

“ How, O *Krēṣṇā*, shall I resolve to fight with my arrows in the field against such as *Bhēṣṇmā* and *Drōn*, who, of all men, are most worthy of my respect ? I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I
should

should partake of possessions, wealth, and pleasures, polluted with their blood. We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of *Dhr̥ṣṭarāṣṭrā* who are here drawn up before us. My compassionate nature is overcome by the dread of sin.

Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty^s, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven."

Ārjūn having thus spoken to *Kr̥ṣṇā*, and declared that he would not fight, was silent. *Kr̥ṣṇā* smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words:

K R Ī Ṣ Ṣ H N Ā.

"Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men^s. The wise neither grieve for the dead nor for the living. I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease *to be*. As the

foul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by any thing that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of *Bhārāt*; for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality. A thing imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible. These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O *Ārjōn*, resolve to fight. The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal,
and

and is not to be destroyed in this its mortal frame. How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconfusable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may
have

have heard it described. This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the *Kšātr̥ṣ̥* tribe hath no duty superior to fighting. Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body. The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this! If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of *Kōnt̥ṣ̥*, arise and be determined for the battle. Make pleasure and
 pain,

pain, gain and loss, victory and defeat, the same, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. Let thy reason be thus applied in the field of battle.

This thy judgment is formed upon the speculative doctrines of the *Sāṅkhyā jñātrā*; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action¹⁰. A very small portion of this duty delivereth a man from great fear. In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

Men of confined notions, delighting in the controversies of the *Vēds*, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life. The determined judgment of such as are attached to riches and enjoyment, and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation. The objects of the *Vēds* are of a threefold nature¹¹. Be thou free from a threefold nature; be
free

free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. The knowing divine findeth as many uses in the whole *Vēds* collectively, as in a reservoir full flowing with water.

Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yōg*¹¹. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom¹² alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge

knowledge which hath been, or is worthy to be taught. When thy understanding, by study brought to maturity, shall be fixed immoveably in contemplation, then shall it obtain true wisdom."

Ā R J Ō Ō N.

What, O *Krēṣṇā*, is the distinction of that wise and steady man who is fixed in contemplation? What may such a sage declare? Where may he dwell? How may he act?

K R Ē Ē S H N Ā.

A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a *Mōṇēṣ*. The wisdom of that man is established, who in all things is without affection; and, having received good or evil, neither rejoiceth at the one, nor is cast down by the other. His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes. The hungry man loseth every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth even that.

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The tumultuous senses hurry away, by force, the heart even of the wise man who striveth to restrain them. The inspired man, trusting in me, may quell them and be happy. The man who hath his passions in subjection, is possessed of true wisdom.

The man who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced folly⁴, from folly a depravation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. In this happiness is born to him an exemption from all his troubles; and his mind being thus at ease, wisdom presently floweth to him from all sides. The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What happiness can he enjoy who hath no rest? The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean. The man, therefore, who can restrain all his passions from their inordinate desires, is endued with true wisdom.

wisdom. Such a one walketh but in that night when all things go to rest, the night of *time*. The contemplative *Mōṇēē* sleepeth but in the day of *time*, when all things wake.

The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts. The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependance. A man being possessed of this confidence in the Supreme, goeth not astray : even at the hour of death, should he attain it, he shall mix with the incorporeal nature of *Brāhm*.

L E C T U R E I I I .

O F W O R K S .

Ā R J Ū Ū N .

IF, according to thy opinion, the use of the understanding be superior to the practice of deeds 's, why then dost thou urge me to engage in an undertaking so dreadful as this? Thou, as it were, confoundest my reason with a mixture of sentiments; wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

K R Ē Ě Š H N Ā .

It hath before been observed by me, that in this world there are two institutes: That of those who follow the *Sāṅkhyā*, or speculative science, which is the exercise of reason in contemplation; and the practical, or exercise of the moral and religious duties.

The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily

rily urged to act by those principles which are inherent in his nature. The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. Perform the settled functions : action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction. This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of *Kōōntēē*, all selfish motives, and perform thy duty for him alone.

When in ancient days *Brāhmā*¹⁶, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: “ With this worship pray for increase, and let it be that on which ye
 “ shall depend for the accomplishment of all your wishes.
 “ With this remember the Gods, that the Gods may re-
 “ member you. Remember one another, and ye shall ob-
 “ tain supreme happiness. The Gods being remembered
 “ in worship, will grant you the enjoyment of your wishes.
 “ He who enjoyeth what hath been given unto him by
 “ them, and offereth not a portion unto them, is even as
 “ a thief.

“ a thief. Those who eat not but what is left of the of-
 “ ferings, shall be purified of all their transgressions.
 “ Those who dress their meat but for themselves, eat the
 “ bread of sin. All things which have life are generated
 “ from the bread which they eat. Bread is generated from
 “ rain ; rain from divine worship, and divine worship
 “ from good works. Know that good works come from
 “ *Brāhm*, whose nature is incorruptible ; wherefore the
 “ omnipresent *Brāhm* is present in the worship.”

The sinful mortal, who delighteth in the gratification
 of his passions, and followeth not the wheel, thus re-
 volving in the world, liveth but in vain.

But the man who may be self-delighted and self-satis-
 fied, and who may be happy in his own soul, hath no oc-
 casion¹⁷. He hath no interest either in that which is
 done, or that which is not done ; and there is not, in all
 things which have been created, any object on which he
 may place dependance. Wherefore, perform thou that
 which thou hast to do, at all times, unmindful of the
 event ; for the man who doeth that which he hath to do,
 without affection, obtaineth the Supreme.

Jānākā and others have attained perfection¹⁸ even by
 works. Thou shouldst also observe what is the practice
 of mankind, and act accordingly. The man of low de-
 gree

gree followeth the example of him who is above him, and doeth that which he doeth. I myself, *Ārjūn*, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to these duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duty; I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. But the man who is acquainted with the nature of the two distinctions of cause and effect,

fect, having considered that principles will act according to their natures, giveth himself no trouble. Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unprejudging, be free from trouble, and resolve to fight.

Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works ; and know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restraint effect ? In every purpose of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents. A man's own religion, though contrary to, is better than the faith of another, let it be ever so well followed. It is good
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to die in one's own faith, for another's faith beareth fear.

Ā R J Ō Ō N.

By what, O *Krēṣṇā*, is man propelled to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

K R Ē Ē S H N Ā.

Know that it is the enemy lust, or passion, offspring of the carnal principle, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the mirror by rust, or as the fœtus by its membrane. The understanding of the wise man is obscured by this inveterate foe, in the shape of desire¹⁹, who rageth like fire, and is hard to be appeased. It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

The organs are esteemed great, but the mind is greater than they. The resolution²⁰ is greater than the mind, and who is superior to the resolution is *he*²¹. When thou

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haft

haft resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

LECTURE

LECTURE IV.

OF THE FORSAKING OF WORKS.

K R Ě Ě Š H N Ě.

THIS never-failing discipline I formerly taught unto *Věevāśwāt*, and *Věevāśwāt* communicated it to *Mānōō*, and *Mānōō* made it known unto *Ěěkśwākōō*; and being delivered down from one unto another, it was studied by the *Rājārśhēs*; until at length, in the course of time, the mighty art was lost. It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

Ā R J Ő Ő N.

Seeing thy birth is posterior to the life of *Ěěkśwākōō*, how am I to understand that thou hadst been formerly the teacher of this doctrine?

K R Ě Ě Š H N Ě.

Both I and thou have passed many births. Mine are known unto me; but thou knowest not of thine.

Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having

command over my own nature, I am made evident by my own power ; and as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident ; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

He, O *Ārjūn*, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom, have entered into me. I assist those men who in all things walk in my path, even as they serve me.

Those who wish for success to their works in this life, worship the *Dēvātās* ". That which is achieved in this life, from works, speedily cometh to pass.

Mankind was created by me of four kinds, distinct in their principles, and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works. The ancients, who longed for eternal

eternal falvation, having difcovered this, ftill performed works. Wherefore perform thou works, even as they were performed by the ancients in former times. The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. It may be defined—action, improper action, and inaction. The path of action is full of darknefs.

He who may behold, as it were, *inaction* in action, and *action* in inaction, is wife amongft mankind. He is a perfect performer of all duty.

Wife men call him a *Pāndēēt*, whose every undertaking is free from the idea of defire, and whose actions are confumed by the fire of wifdom. He abandoneth the defire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing. He is unfolicitous, of a fubdued mind and fpirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence. He is pleafed with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the fame in profperity and adverfity; and although he acteth, he is not confined in the action. The work of him, who hath
loft

lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing. God is the gift of charity ; God is the offering ; God is in the fire of the altar ; by God is the sacrifice performed ; and God is to be obtained by him who maketh God alone the object of his works.

Some of the devout attend to the worship of the *Dēvātās*, or angels ; others, with offerings, direct their worship unto God in the fire ; others sacrifice their ears, and other organs, in the fire of constraint ; whilst some sacrifice sound, and the like, in the fire of their organs. Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. There are also the worshippers with offerings, and the worshippers with mortifications ; and again the worshippers with enthusiastic devotion ; so there are those, the wisdom of whose reading is their worship, men of subdued passions and severe manners. Some there are who sacrifice their breathing spirit, and force it downwards from its natural course ; whilst others force the spirit which is below back with the breath ; and a few, with whom these two faculties are held in great esteem,

esteem, close up the door of each ; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. He who enjoyeth but the *Āmrēṭā* which is left of his offerings, obtaineth the eternal spirit of *Brāhm*, the Supreme. This world is not for him who doth not worship ; and where, O *Ārjōn*, is there another " ?

A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offsprings of action. Being convinced of this, thou shalt obtain an eternal release ; for know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules ; which having learnt, thou shalt not again, O son of *Pāndōō*, fall into folly ; by which thou shalt behold all nature in the spirit ; that is, in me *. Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom. As the natural fire, O *Ārjōn*, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.

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There is not any thing in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. He who hath faith findeth wisdom ; and, above all, he who hath gotten the better of his passions ; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness ; whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind. The human actions have no power to confine " the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. Wherefore, O son of *Bhārāt*, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

LECTURE

LECTURE V.

OF FORSAKING THE FRUITS OF WORKS.

Ā R J Ő Ő N.

THOU now speakest, O *Krēṣṇā*, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

K R Ě Ě S H N Ā.

Both the desertion and the practice of works are equally the means of extreme happiness ; but of the two the practice of works is to be distinguished above the desertion. The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action. Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. To be a *Sannyāsēē*, or recluse, without application, is to obtain pain and trouble; whilst the *Mōṇēē*,

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who

who is employed in the practice of his duty, presently obtaineth *Brāhm*, the Almighty. The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being. The attentive man, who is acquainted with the principles of things, in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, quitting, taking, opening and closing his eyes, thinketh that he doeth nothing ; but that the faculties are only employed in their several objects. The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brāhm*, the Supreme, is not tainted by sin ; but remaineth like the leaf of the lotus unaffected by the waters. Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls ; and, although employed, forsake the fruit of action, obtain infinite happiness ; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode “, neither acting nor causing to act.

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The Almighty createth neither the powers nor the deeds of mankind *, nor the application of the fruits of action : nature prevaieth. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reasons being obscured by ignorance ; but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

The learned behold him alike in the reverend *Brāhmān* perfected in knowledge, in the ox, and in the elephant ; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brāhm*, the Eternal, because he is every where alike, free from fault.

The man who knoweth *Brāhm*, and confideth in *Brāhm*, and whose mind is steady and free from folly, should neither rejoice in prosperity, nor complain in adversity. He whose soul is unaffected by the impressions

made upon the outward feelings, obtaineth what is pleasure in his own mind. Such an one, whose soul is thus fixed upon the study of *Brāhm*, enjoyeth pleasure without decline. The enjoyments which proceed from the feelings are as the wombs of future pain. The wise man, who is acquainted with the beginning and the end of things, delighteth not in these. He who can bear up against the violence which is produced from lust and anger in this mortal life, is properly employed and a happy man. The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yōgēē*, or one devoted to God, and of a godly spirit; and obtaineth the immaterial nature of *Brāhm*, the Supreme. Such *Rējshēēs* as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain the incorporeal *Brāhm*. The incorporeal *Brāhm* is prepared, from the beginning, for such as are free from lust and anger, of humble minds and subdued spirits, and who are acquainted with their own souls.

The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration;

tion ; who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation ; and who is free from lust, fear, and anger, is for ever blessed in this life ; and, being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.

LECTURE

LECTURE VI.

OF THE EXERCISE OF SOUL.

K R Ě Ě Š H N Ā.

HE is both a *Yōgēē* and a *Sānnyāsēē* who performeth that which he hath to do independent of the fruit thereof ; not he who liveth without the sacrificial fire and without action. Learn, O son of *Pāndōō*, that what they call *Sānnyās*, or a forsaking of the world, is the same with *Yōg* or the practice of devotion. He cannot be a *Yōgēē*, who, in his actions, hath not abandoned all intentions. Works are said to be the means by which a man who wisheth, may attain devotion ; so rest is called the means for him who hath attained devotion. When the all-contemplative *Sānnyāsēē* is not engaged in the objects of the senses, nor in works, then he is called one who hath attained devotion. He should raise himself by himself : he should not suffer his soul to be depressed. Self is the friend of self ; and, in like manner, self is its own enemy. Self is the friend of him by whom the spirit is subdued with the spirit ; so self, like a foe, delighteth in the enmity

mity of him who hath no soul. The soul of the placid conquered spirit is the same collected in heat and cold, in pain and pleasure, in honor and disgrace. The man whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and hath subdued his passions, is said to be devout. To the *Yōgēē*, gold, iron, and stones, are the same. The man is distinguished whose resolutions, whether amongst his companions and friends ; in the midst of enemies, or those who stand aloof or go between ; with those who love and those who hate ; in the company of saints or sinners, is the same.

The *Yōgēē* constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit ; free from hope, and free from perception. He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and sitteth upon the sacred grass which is called *Kōōs*, covered with a skin and a cloth. There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, his neck, and body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the
mind,

mind, and, fixing it on me, depend on me alone. The *Yōgēē* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

This divine discipline, *Ārjōōn*, is not to be attained by him who eateth more than enough, or less than enough ; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. The *Yōgēē* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of the spirit, he beholdeth the soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses ; depending upon which, the mind moveth not from its principles ; which having obtained, he respecteth no other acquisition so great as it ; in which depending,

he

he is not moved by the severest pain. This disunion from the conjunction of pain may be distinguished by the appellation *Yōg*, spiritual union or devotion. It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses. he may, by degrees, find rest ; and having, by a steady resolution, fixed his mind within himself, he should think of nothing else. Wheresoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace ; whose carnal affections and passions are thus subdued ; who is thus in God, and free from sin. The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, united with *Brāhm* the Supreme. The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul. He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me. The *Yōgēē* who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth. The man, O *Ārjōon*, who, from

what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme *Yōgēē*.

Ā R J Ō Ō N.

From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me. The mind, O *Krēṣṇā*, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

K R Ē Ṣ H N Ā.

The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined ; yet, I think it may be restrained by practice and temperance. In my opinion, this divine discipline which is called *Yōg* is hard to be attained by him who hath not his soul in subjection ; but it may be acquired by him who taketh pains, and hath his soul in his own power.

Ā R J Ō Ō N.

Whither, O *Krēṣṇā*, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline ? Doth not the fool who is found not standing in the path of *Brāhm*, and is thus, as it were, fallen between good and evil, like a broken cloud,
come

come to nothing? Thou, *Krēṣṇā*, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

K R Ē Ṣ H N Ā.

His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; or perhaps in the house of some learned *Yōgēē*. But such a regeneration into this life is the most difficult to attain. Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. The man¹¹ who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brāhm*. The *Yōgēē* who, labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode. The *Yōgēē* is more exalted than *Tāpāśwēś*, those zealots who harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral

ral works ; wherefore, O *Ārjōñ*, reiolve thou to become a *Yōgēē*. Of all *Yōgēēs*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.

LECTURE

L E C T U R E VII.

OF THE PRINCIPLES OF NATURE,
AND THE VITAL SPIRIT.

K R Ě Ě Š H N Ā.

HEAR, O *Ārjōñ*, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquainted with me. I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature. My principle is divided into eight distinctions: earth, water, fire, air, and æther (*Kbāṅg*); together with mind, understanding, and *Ābāṅg-kār*, (self-consciousness): but besides this, know that I have another principle distinct from this, and superior, which is of a vital nature⁹, and by which this world is supported. Learn that these two are the womb of all
nature.

nature. I am the creation and the dissolution of the whole universe. There is not any thing greater than I ; and all things hang on me, even as precious gems upon a string. I am moisture in the water, light in the sun and moon, invocation in the *Vēds*, sound in the firmament, human nature in mankind, sweet-smelling favor in the earth, glory in the source of light ; in all things I am life, and I am zeal in the zealous ; and know, O *Ārjōn*, that I am the eternal seed of all nature. I am the understanding of the wise, the glory of the proud, the strength of the strong, free from lust and anger ; and in animals I am desire regulated by moral fitness. But know that I am not in those natures which are of the three qualities called *Sārwā*, *Rajā*, and *Tāmā* ³⁰, although they proceed from me : yet they are in me. The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline. This my divine and supernatural power, endued with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence. The wicked, the foolish, and the low-minded come not unto me, because their understandings, being bewildered by the supernatural power, they trust in the principles of evil spirits.

I am,

I am, O *Ārjōn*, served by four kinds of people who are good : the distressed, the inquisitive, the wishers after wealth", and the wise. But of all these the wise man, who is constantly engaged in my service, and is a servant but of one, is the most distinguished. I am extremely dear to the wise man, and he is dear unto me. All these are exalted; but I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource. The wise man proceedeth not unto me until after many births; for the exalted mind, who believeth that the son of *Vāsōdēv* is all, is hard to be found. Those whose understandings are drawn away by this and that pursuit, go unto other *Dēvātās*. They depend upon this and that rule of conduct, and are governed by their own principles". Whatever image any suppliant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith; with which being endowed, he endeavoureth to render that image propitious, and at length he obtaineth the object of his wishes as it is appointed by me. But the reward of such short-sighted men is finite. Those who worship the *Dēvātās* go unto them, and those who worship me alone go unto me. The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay,

decay, believe me, who am invisible, to exist in the visible form under which they see me. I am not visible to all, because I am concealed by the supernatural power that is in me. The ignorant world do not discover this, that I am not subject to birth or decay. I know, O *Ārjōn*, all the beings that have passed, all that are present, and all that shall hereafter be ; but there is not one amongst them who knoweth me. All beings in birth find their reason fascinated and perplexed by the wiles of contrary sensations, arising from love and hatred. Those men of regular lives, whose sins are done away, being freed from the fascination arising from those contending passions, enjoy me. They who put their trust in me, and labour for a deliverance from decay and death, know *Brāhm*, the whole *Ādbhē-ātmā*, and every *Kārmā*. The devout souls who know me to be the *Ādbhē-bbōt*, the *Ādbhē-dīvā*, and the *Ādbhē-yāgnā*, know me also in the time of their departure

LECTURE

LECTURE VIII.

OF PŎŎRŎŎSH.

ÄRJŎŎN.

WHAT is that *Brābm*? What is *Ādbhē-ātmā*? What is *Kārmā*, O first of men? What also is *Ādbhē-bhōt* called? What *Ādbhē-dīvā*? How is *Ādbhē-yāgnā*, and who is here in this body? How art thou to be known in the hour of departure by men of subdued minds?

KRĚĚSHNĀ.

Brābm is that which is supreme and without corruption; *Ādbhē-ātmā* ³¹ is *Swā-bhāb* or particular constitution, disposition, quality, or nature; *Kārmā* is that emanation from which proceedeth the generation of natural beings; *Ādbhē-bhōt* is the destroying nature; *Ādbhē-dīvā* is *Pŏrŏŏṣ*; and *Ādbhē-yāgnā*, or superintendent of worship, is myself in this body. At the end of time, he, who having abandoned his mortal frame, departeth thinking only of me, without doubt goeth unto me; or else, whatever other nature he shall call upon, at

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the end of life, when he shall quit his mortal shape, he shall ever go unto it. Wherefore at all times think of me alone and fight. Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me. The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him. The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom, the preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixed between his brows, goeth unto that divine Supreme Being, who is called *Pārām-Pōrōṣṭh*.

I will now summarily make thee acquainted with that path which the doctors of the *Vēds* call never-failing; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of *Brāhmā-chārēes* or godly pilgrims. He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence ॐ *Om* / the mystic sign of *Brāhm*, thence called "*Ekākṣār*," shall, on his quitting this mortal frame

frame calling upon me, without doubt go the journey of supreme happiness. He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion ; and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. Know, O *Ārjūn*, that all the regions between this and the abode of *Brāhm* afford but a transient residence ; but he who findeth me, returneth not again to mortal birth.

They who are acquainted with day and night, know that the day of *Brāhmā* is as a thousand revolutions of the *Yōgs*³⁵, and that his night extendeth for a thousand more. On the coming of that day, all things proceed from invisibility to visibility ; so, on the approach of night, they are all dissolved away in that which is called *invisible*. The universe, even, having existed, is again dissolved ; and now again, on the approach of day, by divine necessity, it is reproduced. That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility : it is invisible and eternal. He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode ; which men

having once obtained, they never more return to earth : that is my mansion. That Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.

I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.

Those holy men who are acquainted with *Brāhm*, departing this life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him ; but those who depart in the gloomy night of the moon's dark season, and whilst the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth. These two, *light* and *darkness*, are esteemed the world's eternal ways : he who walketh in the former path returneth not ; whilst he who walketh in the latter cometh back again upon the earth. A *Yōgēē*, who is acquainted with these two paths of action, will never be perplexed ; wherefore, O *Ārjōn*, be thou at all times employed in devotion. The fruit of this surpasseth all

all the rewards of virtue pointed out in the *Vēds*, in worshippings, in mortifications, and even in the gifts of charity. The devout *Yōgēē*, who knoweth all this, shall obtain a supreme and prior place.

LECTURE IX.

OF THE CHIEF OF SECRETS AND
PRINCE OF SCIENCE.

K R Ě Ě Š H N Ě .

I WILL now make known unto thee, who findest no fault, a most mysterious secret, accompanied by profound learning, which having studied thou shalt be delivered from misfortune. It is a sovereign art, a sovereign mystery, sublime and immaculate; clear unto the sight, virtuous, inexhaustible, and easy to be performed. Those who are infidels to this faith, not finding me, return again into this world, the mansion of death.

This whole world was spread abroad by me in my invisible form. All things are dependent on me, and I am not dependent on them; and all things are not dependent on me¹⁶. Behold my divine connection! My creative spirit is the keeper of all things, not the dependent. Understand that all things rest in me, as the mighty air, which passeth every where, resteth for ever in the ætherial space. At the end of the period *Kālpa*¹⁷ all things, O
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son of *Kōontēē*, return into my primordial source, and at the beginning of another *Kālp* I create them all again. I plant myself on my own nature, and create, again and again, this assemblage of beings, the whole, from the power of *nature*, without power ³⁸. Those works confine not me, because I am like one who sitteth aloof uninterested in those works. By my supervision *nature* produceth both the moveable and the immoveable. It is from this source ³⁹, O *Ārjōon*, that the universe resolveth.

The foolish, being unacquainted with my supreme and divine nature, as lord of all things, despise me in this human form, trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; whilst men of great minds, trusting to their divine natures, discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other Gods ⁴⁰.

Men of rigid and laborious lives come before me humbly bowing down, for ever glorifying my name; and they are constantly employed in my service; but others serve me, worshipping me, whose face is turned on all sides, with the worship of wisdom, unitedly, separately,
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in various shapes. I am the sacrifice ; I am the worship ; I am the spices ; I am the invocation ; I am the ceremony to the manes of the ancestors ; I am the provisions ; I am the fire, and I am the victim : I am the father and the mother of this world, the grandfire, and the preserver. I am the holy one worthy to be known ; the mystic figure *Om* ; the *Rēck*, the *Sām*, and *Yājōor Vēds* *. I am the journey of the good ; the comforter ; the creator ; the witness ; the resting-place ; the asylum, and the friend. I am generation and dissolution ; the place where all things are repositied, and the inexhaustible seed of all nature. I am sunshine, and I am rain ; I now draw in, and now let forth. I am death and immortality : I am entity and non-entity.

The followers of the three *Vēds*, who drink of the juice of the *Sōm* *, being purified of their offences, address me in sacrifices, and petition for heaven. These obtain the regions of *Eēndrā* *, the prince of celestial beings, in which heaven they feast upon celestial food and divine enjoyments ; and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion

gion pointed out by the three *Vēds*, obtain a transient reward. But those who, thinking of no other, serve me alone, I bear the burthen of the devotion of those who are thus constantly engaged in my service. They also who serve other Gods with a firm belief, in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward. Because mankind are unacquainted with my nature, they fall again from heaven. Those who worship the *Dēvātās* go unto the *Dēvātās*; the worshippers of the *Pētrēs*, or patriarchs, go unto the *Pētrēs*; the servants of the *Bhōts*, or spirits, go unto the *Bhōts*; and they who worship me go unto me.

I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me. Whatever thou doest, O *Ārjōn*, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me. Thou shalt thus be delivered with good and evil fruits, and with the bonds of works. Thy mind being joined in the practice of a *Sānnyāsē* **, thou shalt come unto me. I am the same to all mankind: there is not one who is worthy of my love or hatred. They who serve me with adoration,

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I am in them, and they in me. If one, whose ways are ever so evil, serve me alone, he is as respectable as the just man ; he is altogether well employed ; he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of *Kṣāntī*, that my servant doth not perish. Those even who may be of the womb of sin ; women ⁴⁵ ; the tribes of *Vīśvā* and *Sōdrā* ; shall go the supreme journey, if they take sanctuary with me ; how much more my holy servants the *Brāhmāns* and the *Rājārśhās* ⁴⁶ ! Consider this world as a finite and joyless place, and serve me. Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.

LECTURE

LECTURE X.

OF THE DIVERSITY OF THE DIVINE
NATURE.

K R Ě Ě Š H N Ā.

HEAR again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.

Neither the hosts of *Sōors* ⁴⁷, nor the *Mābārśbēēs* ⁴⁸, know of my birth ; because I am before all the *Dēvātās* and *Mābārśbēēs*. Whofo, free from folly, knoweth me to be without birth, before all things, and the mighty ruler of the universe, he shall, amongst mortals, be saved with all his transgressions. The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain ; birth and death, fear and courage ; mercy, equality, gladness, charity, zeal, renown and infamy, all distinctly come from me. So in former days the seven *Mābārśbēēs* and the four *Mānōōs* ⁴⁹ who are of my nature, were born of my mind, of whom are de-

scended all the inhabitants of the earth. He who knoweth this my distinction and my connection, according to their principles, is without doubt endued with an unerring devotion. I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this and worship me : their very hearts and minds are in me ; they rejoice amongst themselves, and delight in speaking of my name, and teaching one another my doctrine. I gladly inspire those, who are constantly employed in my service, with that use of reason, by which they come unto me ; and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom.

Ā R J Ō Ō N.

All the *Rēṣṭhēs* ⁵⁰, the *Dēvārṣhēs* ⁵¹, and the prophet *Nārād* ⁵², call thee the supreme *Brāhm* ; the supreme abode ; the most holy ; the most high God ; the eternal *Pōōrōṣṭh*, the divine being before all other Gods, without birth, the mighty Lord ! Thus say *Āsēṭā*, *Dēvālā*, *Vyās*, and thou thyself hast told me so ; and I firmly believe, O *Kesāvā*, all thou tellest me. Neither the *Dēws* nor the *Dānōōs* ⁵³ are acquainted, O Lord, with thy appearance. Thou alone, O first of men ⁵⁴ ! knowest thy own spirit ; thou, who art the production of all nature, the ruler of
all

all things, the God of Gods, and the universal Lord ! Thou art now able to make me acquainted with those divine portions of thyself, by which thou possessest and dwellest in this world. How shall I, although I constantly think of thee, be able to know thee ? In what particular natures art thou to be found ? Tell me again in full what is thy connection, and what thy distinction ; for I am not yet satisfied with drinking of the living water of thy words.

K R Ě Ě Š H N Ě .

Blessings be upon thee ! I will make thee acquainted with the chief of my divine distinctions, as the extent of my nature is infinite.

I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. Amongst the *Ādētyās* ⁵⁵ I am *Vēšhnōō* ⁵⁶, and the radiant *Rāvee* ⁵⁷ amongst the stars ; I am *Mārēechēē* ⁵⁸ amongst the *Mārōōts* ⁵⁹, and *Sāsēē* ⁶⁰ amongst the *Nākṣātrās* ⁶¹ ; amongst the *Vēds* I am the *Sām* ⁶², and I am *Vāsāwā* ⁶³ amongst the *Dēws*. Amongst the faculties I am the mind, and amongst animals I am reason. I am *Sānkār* ⁶⁴ amongst the *Rōōdrās* ⁶⁵, and *Vēētēsā* ⁶⁶ amongst the *Yākṣās* and the *Rākṣās*. I am *Pāvāk* ⁶⁷ amongst the *Vāsōōs* ⁶⁸ and *Mērōō* ⁶⁹ amongst the aspiring mountains.

Amongst

Amongst teachers know that I am their chief *Vrēṣṭāpātē* °; amongst warriors I am *Skāṇḍā* °; and amongst floods I am the ocean. I am *Bhrēṣṭā* ° amongst the *Māhārṣṭs*, and I am the monosyllable ° amongst words. I am amongst worships the *Yāp* ° or silent worship, and amongst immoveables the mountain *Hēemālāy* °. Of all the trees of the forest I am the *Aṣwāttā* °, and of all the *Dēvārṣṭs* I am *Nārād*. I am *Chēṣṭā-rāth* amongst *Gāṇḍhārṣ* ° and the *Mōṇē Kāpēl* amongst the saints. Know that amongst horses I am *Oṣṭīrāvā*, who arose with the *Amrēṣṭā* from out the ocean °. Amongst elephants I am *Irāvāt*, and the sovereign amongst men. Amongst weapons I am the *Vājra* or thunderbolt, and amongst cattle the cow *Kāmā-dhōk* °. I am the prolific *Kāṇḍāp* the God of love; and amongst serpents I am *Vāṣōkē* their chief. I am *Ānāntā* amongst the *Nāgs* °, and *Vārōṇ* ° amongst the inhabitants of the waters. I am *Aryāmā* amongst the *Pēṣṭrēṣ*, and I am *Yām* ° amongst all those who rule. Amongst the *Dītyās* (evil spirits) I am *Prāhlād* °, and *Kāl* (time) amongst computations. Amongst beasts I am the king of beasts, and *Vīṇāṭēyā* ° amongst the feathered tribe. Amongst purifiers I am *Pāvān* the air, and *Rām* amongst those who carry arms. Amongst fishes I am the *Mākār* °, and
amongst

amongst rivers I am *Gāṅgā* " the daughter of *Jāhnoḥ*. Of things transient I am the beginning, the middle, and the end. Of all science I am the knowledge of the ruling spirit, and of all speaking I am the oration. Amongst letters I am the vowel *a*, and of all compound words I am the *Dwāṇdwā* ". I am also never-failing time ; the preserver, whose face is turned on all sides. I am all-grasping death ; and I am the resurrection of those who are about to be. Amongst fæminines I am fame, fortune, eloquence, memory, understanding, fortitude, patience. Amongst harmonious measures I am the *Gāyātrī*, and amongst *Sāms* I am the *Vrēḥbāt Sām*. Amongst the months I am the month *Mārgā-sēerṣā* ", and amongst seasons the season *Kṛṣṣāmākārā* ", (spring.) Amongst frauds I am gaming ; and of all things glorious I am the glory. I am victory, I am industry, and I am the essence of all qualities. Of the race of *Vrēḥṣnē* I am the son of *Vāsōdēv* ", and amongst the *Pāṇḍōs Arjōn-Dbānānjāy*. I am *Vyās* " amongst the *Mōṇṇēs*, and amongst the *Bards* " I am the prophet *Oṣanā* ". Amongst rulers I am the rod, and amongst those who seek for conquest I am policy. Amongst the secret I am silence, and amongst the wise I am wisdom. I am, in like manner, O *Arjōn*, that which is the seed of all things in nature ; and there

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is not any thing, whether animate or inanimate, that is without me. My divine distinctions are without end, and the many which I have mentioned are by way of example. And learn, O *Ārjōōn*, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. But what, O *Ārjōōn*, hast thou to do with this manifold wisdom ? I planted this whole universe with a single portion and stood still.

LECTURE

LECTURE XI.

DISPLAY OF THE DIVINE NATURE IN THE
FORM OF THE UNIVERSE.

Ā R J Ő Ő N.

THIS supreme mystery, distinguished by the name of the *Adhēē-ātmā* or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my ignorance and perplexity. I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit. It is even as thou hast described thyself, O mighty Lord ! I am now, O most elevated of men, anxious to behold thy divine countenance ; wherefore, if thou thinkest it may be beheld by me, shew me thy never-failing spirit.

K R Ě Ě S H N Ā.

Behold, O *Ārjōōn*, my million forms divine, of various species, and diverse shapes and colours. Behold the *Adēē-tyās*, and the *Vāsōōs*, and the *Rōōdrās*, and the *Mārōōts*, and the twins *Āśwēēn* and *Kōōmār*⁹⁴. Behold things wonderful, never seen before. Behold, in this my body,

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the whole world animate and inanimate, and all things else thou hast a mind to see. But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection.

S Ā N J Ā Y.

The mighty compound and divine being *Hārēṣ*, having, O *Rājā*, thus spoken, made evident unto *Ārjōṇ* his supreme and heavenly form; of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets; anointed with heavenly essence; covered with every marvellous thing; the eternal God, whose countenance is turned on every side! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of *Pāṇ-dōṣ* then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the God, and thus addressed him with joined hands.

Ā R J Ō Ṇ.

I behold, O God! within thy breast, the *Dēws* assembled, and every specific tribe of beings. I see *Brāhmā*,
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that Deity fitting on his lotus-throne ; all the *Rēṣṣṣ* and heavenly *Öörägäs*⁹⁵. I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes ; but I can neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe ! I see thee with a crown, and armed with club and *Chäkrä*⁹⁶, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. Thou art the Supreme Being, incorruptible, worthy to be known ! Thou art prime supporter of the universal orb ! Thou art the never-failing and eternal guardian of religion ! Thou art from all beginning, and I esteem thee *Pöörööṣ*⁹⁷. I see thee without beginning, without middle, and without end ; of valour infinite ; of arms innumerable ; the sun and moon thy eyes ; thy mouth a flaming fire, and the whole world shining with thy reflected glory ! The space between the heavens and the earth is possessed by thee alone, and every point around : the three regions of the universe, O mighty spirit ! behold the wonders of thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge ; whilst some, afraid, with joined hands sing forth thy praise. The *Mä-*

bārṣṭhēs, holy bands, hail thee, and glorify thy name with adoring praises. The *Rōōdrās*, the *Adēētyās*, the *Vāsōōs*, and all those beings the world esteemeth good; *Āf-wēēn* and *Kōōmār*, the *Mārōōts* and the *Ooṣbmāpās*; the *Gāndbārvs* and the *Yākṣās*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Vēēṣṇōō*! and I find no rest! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of Gods! thou mansion of the universe! The sons of *Dhrēētārāṣṭrā*, now, with all those rulers of the land, *Bhēēṣmā*, *Drōn*, the son of *Sōōt*, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled. As the rapid streams of full-flowing

flowing rivers roll on to meet the ocean's bed ; even so these heroes of the human race rush on towards thy flaming mouths. As troops of insects, with increasing speed, seek their own destruction in the flaming fire ; even so these people, with swelling fury, seek their own destruction. Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths ; whilst the whole world is filled with thy glory, as thy awful beams, O *Vēśṣṇōō*, shine forth on all sides ! Reverence be unto thee, thou most exalted ! Deign to make known unto me who is this God of awful figure ! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.

K R Ě Ě S H N Ā.

I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself⁹ not one of all these warriors, destined against us in these numerous ranks, shall live. Wherefore, arise ! seek honor and renown ! defeat the foe, and enjoy the full-grown kingdom ! They are already, as it were, destroyed by me. Be thou alone the immediate agent⁹. Be not disturbed ! Kill *Drōn*, and *Bhēśṣmā*, and *Jāyādrāth*, and *Kārnā*, and all the other heroes of
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the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

S Ā N J Ā Y.

When the trembling *Ārjōñ* heard these words from the mouth of *Krēṣṇā*, he saluted him with joined hands, and addressed him in broken accents, and bowed down terrified before him.

Ā K J Ō Ō N.

Ottreṣṣhēkēs ! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides ; whilst the holy tribes bow down in adoration before thee. And wherefore should they not, O mighty Being ! bow down before thee, who, greater than *Brāhmā*, art the prime Creator ! eternal God of Gods ! the world's mansion ! Thou art the incorruptible Being, distinct from all things transient ! Thou art before all Gods, the ancient *Pōrōṣṣh*, and the supreme supporter of the universe ! Thou knowest all things, and art worthy to be known ; thou art the supreme mansion, and by thee, O infinite form ! the universe was spread abroad. Thou art *Vāyō* the God of wind, *Āgnē* the God of fire, *Vārōñ* the God of oceans, *Sāsānkā* the moon, *Prājāpātē* the God of nations, and
Prāpčētāmābū

Prāpēētāmābā the mighty ancestor. Reverence ! Reverence be unto thee a thousand times repeated ! Again and again Reverence ! Reverence be unto thee ! Reverence be unto thee before and behind ! Reverence be unto thee on all sides, O thou who art all in all ! Infinite is thy power and thy glory ! Thou includest all things, wherefore thou art all things ! Having regarded thee as my friend, I forcibly called thee *Krēṣṇā*, *Yādāvā*, Friend ! but, alas ! I was ignorant of this thy greatness, because I was blinded by my affection and presumption. Thou hast, at times, also in sport been treated ill by me ; in thy recreations, in thy bed, on thy chair, and at thy meals ; in private and in public ; for which, O Being inconceivable ! I humbly crave thy forgiveness.

Thou art the father of all things animate and inanimate ; thou art the sage instructor of the whole, worthy to be adored ! There is none like unto thee ; where then, in the three worlds, is there one above thee ? Wherefore I bow down ; and, with my body prostrate upon the ground, crave thy mercy, Lord ! worthy to be adored ; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved. I am well pleased with having beheld things before never seen ; yet my mind is overwhelmed with awful fear.

Have

Have mercy, then, O heavenly Lord ! O mansion of the universe ! And shew me thy celestial form. I wish to behold thee with the diadem on thy head, and thy hands armed with club and *Chākṛā* ; assume then, O God of a thousand arms, image of the universe ! thy four-armed form ¹⁰⁰.

K R Ě Ě S H N Ā.

Well pleased, O *Ārjōñ*, I have shewn thee, by my divine power, this my supreme form the universe in all its glory, infinite and eternal, which was never seen by any one except thyself ; for no one, O valiant *Kooroo* ! in the three worlds, except thyself, can such a sight of me obtain ; nor by the *Vēds*, nor sacrifices, nor profound study ; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

S Ā N J Ā Y.

The son of *Vāsōdēv* having thus spoken unto *Ārjōñ*, shewed him again his natural form ; and having re-assumed his milder shape, he presently asswaged the fears of the affrighted *Ārjōñ*.

Ā R J Ō Ñ.

Having beheld thy placid human shape, I am again collected ; my mind is no more disturbed, and I am once more returned to my natural state.

Thou hast beholden this my marvellous shape, so very difficult to be seen, which even the *Dēws* are constantly anxious to behold. But I am not to be seen, as thou hast seen me, even by the assistance of the *Vēds*, by mortifications, by sacrifices, by charitable gifts ; but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone ; and he goeth unto me whose works are done for me ; who esteemeth me supreme ; who is my servant only ; who hath abandoned all consequences, and who liveth amongst all men without hatred.

L E C T U R E XII.

OF SERVING THE DEITY IN HIS VISIBLE
AND INVISIBLE FORMS.

Ā R J Ū Ū N.

OF those thy servants who are always thus employed, which know their duty best? those who worship thee as thou now art; or those who serve thee in thy invisible and incorruptible nature?

K R Ē Ě Š H N Ā.

Those who having placed their minds in me, serve me with constant zeal, and are endued with steady faith, are esteemed the best devoted. They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; omnipresent, incomprehensible, standing on high fixed and immoveable, with subdued passions and understandings, the same in all things, shall also come unto me. Those whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings. They also who, preferring me, leave
all

all works for me, and, free from the worship of all others, contemplate and serve me alone, I presently raise them up from the ocean of this region of mortality, whose minds are thus attached to me. Place then thy heart on me, and penetrate me with thy understanding, and thou shalt, without doubt, hereafter enter unto me. But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice. If after practice thou art still unable, follow me in my works supreme ; for by performing works for me, thou shalt attain perfection. But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and forsake the fruit of every action. Knowledge is better than practice, meditation is distinguished from knowledge, forsaking the fruit of action from meditation, for happiness hereafter is derived from such forsaking.

He my servant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose mind and understanding are fixed on me alone. He also is my beloved of whom mankind are not afraid, and who of man-

kind is not afraid ; and who is free from the influence of joy, impatience, and the dread of harm. He my servant is dear unto me who is unexpected, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize. He also is worthy of my love, who neither rejoiceth nor findeth fault ; who neither lamenteth nor coveteth, and, being my servant, hath forsaken both good and evil fortune. He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure ; who is unsolicitous about the event of things ; to whom praise and blame are as one ; who is of little speech, and pleased with whatever cometh to pass ; who owneth no particular home, and who is of a steady mind. They who seek this *Amrēṣṭā* ¹⁰¹ of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.

LECTURE

LECTURE XIII.

EXPLANATION OF THE TERMS KSHĒTRĀ
AND KSHĒTRĀ-GNĀ.

Ā R J Ő Ő N.

I NOW am anxious to be informed, O *Kēsōō*! what is *Prākṛēṭēṭē*, who is *Pōōrōōṣh*; what is meant by the words *Kṣhētrā* and *Kṣhētrā-gnā*, and what by *Gnān* and *Gnēyā*.

K R Ē Ě Š H N Ā.

Learn that by the word *Kṣhētrā* is implied this body, and that he who is acquainted with it is called *Kṣhētrā-gnā*. Know that I am that *Kṣhētrā-gnā* in every mortal frame. The knowledge of the *Kṣhētrā* and the *Kṣhētrā-gnā* is by me esteemed *Gnān* or wisdom.

Now hear what that *Kṣhētrā* or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions. Each hath been manifoldly fung by the *Rēē-ṣhēṣ* in various measures, and in verses containing divine precepts, including arguments and proofs.

This

This *Kṣhētrā* or body, then, is made up of the five *Mābābhōt* (elements), *Āhāṅkā* (self-consciousness), *Bōōd-bhē* (understanding), *Āvyāktām* (invisible spirit), the eleven *Eēndrēyā* (organs), and the five *Eēndrēyā-gōchār* (faculties of the five senses); with *Eechā* and *Dwēṣhā* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Chētānā* (sensitivity), and *Dhrēṭhē* (firmness).

Thus have I made known unto thee what that *Kṣhētrā* or body is, and what are its component parts.

Gnān, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers, chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention ¹⁰² to birth, death, decay, sickness, pain and defects; exemption from attachments and affection ¹⁰³ for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not; a constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; a constant study of the superior spirit ¹⁰⁴; and the inspection of the advantage to be derived from a knowledge of the *Tāttwā* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom. *Āgnān*, or ignorance, is the reverse of this.

I will

I will now tell thee what is *Gnēa*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brāhm*, who can neither be called *Sāt* (ens) nor *Asāt* (non ens) ¹⁰⁵. It is all hands and feet ; it is all faces, heads, and eyes ; and, all ear, it sitteth in the midst of the world possessing the vast whole. Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things ; and without quality it partaketh of every quality. It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present. It is undivided, yet in all things it standeth divided. It is the ruler of all things : it is that which now destroyeth, and now produceth. It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom ; and it presideth in every breast.

Thus hath been described together what is *Kṣbētrā* or body, what is *Gnān* or wisdom, and what is *Gnēyā* or the object of wisdom. He my servant who thus conceiveth me obtaineth my nature.

Learn

Learn that both *Prākṛētiēē* and *Pōōrōōṣṣ* are without beginning. Know also that the various component parts of matter and their qualities are co-existent with *Prākṛētiēē*.

Prākṛētiēē is that principle which operateth in the agency of the instrumental cause of action.

Pōōrōōṣṣ is that *Hētōō* or principle which operateth in the sensation of pain and pleasure. The *Pōōrōōṣṣ* resideth in the *Prākṛētiēē*, and partaketh of those qualities which proceed from the *Prākṛētiēē*. The consequences arising from those qualities, are the cause which operateth in the birth of the *Pōōrōōṣṣ* ¹⁰⁶, and determineth whether it shall be in a good or evil body. *Pōōrōōṣṣ* is that superior being, who is called *Mābēṣwar*, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

He who conceiveth the *Pōōrōōṣṣ* and the *Prākṛētiēē*, together with the *Gōōn* or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the *Sāṅkhyā* (contemplative doctrines), and the discipline

discipline which is called *Kārmā-yōg* (practical doctrines); others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

Know, O chief of the race of *Bhārāt*, that every thing which is produced in nature, whether animate or inanimate, is produced from the union of *Kṣhētrā* and *Kṣhētrā-gñā*, matter and spirit. He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; and conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality. He who beholdeth all his actions performed by *Prākṛēṭēē*, nature, at the same time perceiveth that the *Ātmā* or soul is inactive in them. When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brāhm*, the Supreme Being. This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving *Ākāś*, or ether, from the minuteness of its parts, passeth every where unaffected, even so the omnipresent spirit remaineth in the

O

body

body unaffected. As a single sun illuminateth the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.

LECTURE

LECTURE XIV.

OF THE THREE GŌŌN OR QUALITIES.

K R Ě Ě S H N Ā.

I WILL now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Mōōnēēs* have passed from it to supreme perfection. They take sanctuary under this wisdom, and, being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

The great *Brāhm* is my womb. In it I place my fœtus ; and from it is the production of all nature. The great *Brāhm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

There are three *Gōōn* or qualities arising from *Prāk-rēētēē* or nature : *Sātwa* truth, *Rājā* passion, and *Tāmā* darkness ; and each of them confineth the incorruptible spirit in the body. The *Sātwa*-*Gōōn*, because of its purity, is clear and free from defect, and intwineth the soul

with sweet and pleasant consequences, and the fruit of wisdom. The *Rājā-Gōṇ* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action. The *Tāmā-Gōṇ* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness. The *Sātwā-Gōṇ* prevaileth in felicity, the *Rājā* in action, and the *Tāmā*, having possessed the soul, prevaileth in intoxication. When the *Tāmā* and the *Rājā* have been overcome, then the *Sātwā* appeareth; when the *Rājā* and the *Sātwā*, the *Tāmā*; and when the *Tāmā* and the *Sātwā*, the *Rājā*. When *Gnān*, or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Sātwā-Gōṇ* is prevalent within. The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalency of the *Rājā-Gōṇ*; whilst the tokens of the *Tāmā-Gōṇ* are gloominess, idleness, sottishness, and distraction of thought. When the body is dissolved whilst the *Sātwā-Gōṇ* prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High. When the body findeth dissolution whilst the *Rājā-Gōṇ* is predominate, the soul is born again

again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tāmā-Gōṇ* is prevalent, the spirit is conceived again in the wombs of irrational beings. The fruit of good works is called pure and holy ; the fruit of the *Rājā-Gōṇ* is pain ; and the fruit of the *Tāmā-Gōṇ* is ignorance. From the *Sātwā* is produced wisdom, from the *Rājā* covetousness, and from the *Tāmā* madness, distraction, and ignorance. Those of the *Sātwā-Gōṇ* mount on high, those of the *Rājā* stay in the middle, whilst those abject followers of the *Tāmā-Gōṇ* sink below.

When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature ; and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

Ā R J Ō Ō N.

By what tokens is it known that a man hath surpassed these three qualities ? What is his practice ? What are the means by which he overcometh them.

K R Ē Ě Ṣ H N Ā.

He, O son of *Pāṇḍōṣ*, who depiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not; who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brāhm*, the Supreme. I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

LECTURE

LECTURE XV.

OF PÖÖRÖÖSHÖTTÄMÄ.

KRĚĚSHNÄ.

THE incorruptible being is likened unto the tree *Äwätthä*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. Its branches growing from the three *Gōön* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Äwätthä*, whose root is so firmly fixed, with the strong ax of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pööröös* from whom is produced the ancient progression of all things.

Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences

quences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, are no longer confounded in their minds, and ascend to that place which endureth for ever. Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, that it may obtain a body, and that it may leave it again; and *Eśwār*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower. He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects. The foolish see it not, attended by the *Gōṇ* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

Know

Know that the light which proceedeth from the sun and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine. I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prān* and *Opān* ¹⁰⁷, I digest the food which they eat, which is of four kinds ¹⁰⁸. I penetrate into the hearts of all men ; and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds* or books of divine knowledge : I am he who formed the *Vēdant* ¹⁰⁹, and I am he who knoweth the *Vēds*.

There are two kinds of *Pōōrōōṣṣ* in the world, the one corruptible, the other incorruptible. The corruptible *Pōōrōōṣṣ* is the body of all things in nature ; the incorruptible is called *Kōōtibāṣṭā*, or he who standeth on the pinnacle ¹¹⁰. There is another *Pōōrōōṣṣ* ¹¹¹ most high, the *Pārāmātmā* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eṣṣwār*. Because I am above corruption, so also am I superior to incorruption ; wherefore in this world, and in the *Vēds*, I am called *Pōōrōōṣṣōttāmā*. The man of a sound judgment,

P

who

who conceiveth me thus to be the *Pöörööbhōttāmā*, knoweth all things, and serveth me in every principle.

Thus, O *Ārjōon*, have I made known unto thee this most mysterious *Sāstrā*¹¹²; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

LECTURE

LECTURE XVI.

OF GOOD AND EVIL DESTINY.

K R Ě Ě Š H N Ě .

THE man who is born with divine destiny is endued with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unrequitedness, and a freedom from vain-glory: whilst those who come into life under the influence of the evil destiny are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance. The divine destiny is for *Mōkṣa*, or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, *Ārjōn*, for thou art born with the divine destiny before thee. Thus there are two kinds of destiny

P 2

prevailing

prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice ; nor is purity, veracity, or the practice of morality to be found in them. They say the world is without beginning, and without end, and without an *Eë/wär* ; that all things are conceived by the junction of the sexes ; and that love is the only cause. These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world. They trust to their carnal appetites, which are hard to be satisfied ; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires. “ This, to-day, hath been acquired by
“ me.

“ me. I shall obtain this object of my heart. This wealth
 “ I have, and this shall I have also. This foe have I al-
 “ ready slain, and others will I forthwith vanquish. I am
 “ *Eśwār*, and I enjoy ; I am consummate, I am power-
 “ ful, and I am happy ; I am rich, and I am endued
 “ with precedence amongst men ; and where is there
 “ another like unto me ? I will make presents at the feasts
 “ and be merry.” In this manner do those ignorant men
 talk, whose minds are thus gone astray. Confounded with
 various thoughts and designs, they are entangled in the
 net of folly ; and being firmly attached to the gratifica-
 tion of their lusts, they sink at length into the *Nārāk* of
 impurity. Being self-conceited, stubborn, and ever in
 pursuit of wealth and pride, they worship with the name
 of worship and hypocrisy, and not according to divine or-
 dination ; and, placing all their trust in pride, power,
 ostentation, lust, and anger, they are overwhelmed with
 calumny and detraction, and hate me in themselves and
 others : wherefore I cast down upon the earth those fu-
 rious abject wretches, those evil beings who thus despise
 me, into the wombs of evil spirits and unclean beasts.
 Being doomed to the wombs of *Āśōors* from birth to birth,
 at length not finding me, they go unto the most infer-
 nal regions. There are these three passages to *Nārāk* (or
 the

the infernal regions) ; lust, anger, and avarice, which are the destroyers of the soul ; wherefore a man should avoid them ; for, being freed from these gates of sin, which arise from the influence of the *Tāmā-Gōṇ*, he advanceth his own happiness ; and at length he goeth the journey of the Most High. He who abandoneth the dictates of the *Sāstrā* to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High. Wherefore, O *Ārjōṇ*, having made thyself acquainted with the precepts of the *Sāstrā*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstrā*.

LECTURE

LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

Ā R J Ō Ō N.

WHAT is the guide of those men, who, although they neglect the precepts of the *Sāstrā*, yet worship with faith? Is it the *Sātwā*, the *Rājā*, or the *Tāmā-Gōṇ*?

K R Ē Ē S H N Ā.

The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Gōṇ*, *Sātwākēē*, *Rājāsēē*, or *Tāmāsēē*. Hear what these are. The faith of every one is a copy of that which is produced from the *Sātwā-Gōṇ*. The mortal *Pōōrōṣh* being formed with faith, of whatever nature he may be, with that kind of faith is he endued. Those who are of the disposition which ariseth from the *Sātwā-Gōṇ* worship the *Dews*; those of the *Rājā-Gōṇ* the *Yākṣās*, and the *Rākṣās*; and those of the *Tāmā-Gōṇ* worship the departed spirits and the tribe of *Bhōōts*. Those men who perform severe mortifications of the flesh, not authorized

thorized by the *Sāṣṭrā*, are possessed of hypocrisy and pride, and overwhelmed with lust, passion, and tyrannic strength. Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.

There are three kinds of food which are dear unto all men. Worship, zeal^{'''}, and charity are each of them also divided into three species. Hear what are their distinctions.

The food that is dear unto those of the *Sātwā-Gōṣṇ* is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. It is neither too bitter, too sour, too salt, too hot, too pungent, too astringent, nor too inflammable. The food that is coveted by those of the *Rājā-Gōṣṇ* giveth nothing but pain and misery : and the delight of those in whom the *Tāmā-Gōṣṇ* prevaieth, is such as was dressed the day before, and is out of season ; hath lost its taste, and is grown putrid ; the leavings of others, and all things that are impure.

That worship which is directed by divine precept, and is performed without the desire of reward, as necessary

to

to be done, and with an attentive mind, is of the *Sātwā-Gōñ*.

The worship which is performed with a view to the fruit, and with hypocrisy, is of the *Tāmā-Gōñ*.

The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to the *Brāhmāns* at the conclusion, and without faith, is of the *Rājā-Gōñ*.

Respect to the *Dēws*, to *Brāhmāns*, masters, and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called *bodily zeal*.

Gentleness, justness, kindness, and benignity of speech, and attention to one's particular studies, are called *verbal zeal*.

Content of mind, mildness of temper, devotion, restraint of the passions, and a purity of soul, are called *mental zeal*.

This threefold zeal being warmed with supreme faith, and performed by men who long not for the fruit of action, is of the *Sātwā-Gōñ*.

The zeal which is shewn by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to

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be

be of the *Rājā-Gōṣṇ*; and it is inconstant and uncertain.

The zeal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the *Tāmā-Gōṣṇ*.

That charity which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is of the *Sātwā-Gōṣṇ*.

That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctance, is of the *Rājā-Gōṣṇ*.

That which is given out of place and season, and to unworthy objects, and, at the same time, ungraciously and scornfully, is pronounced to be of the *Tāmā-Gōṣṇ*.

ॐ *Om*, तत् *Tāt*, and सत् *Sāt*, are the three mystic characters used to denote the Deity.

By him in the beginning were appointed the *Brāhmāns*, the *Veds*, and religion: hence the sacrificial, charitable, and zealous ceremonies of the expounders of the word of God, as they are ordained by the law, constantly proceed after they have pronounced *Om* !

Tāt having been pronounced by those who long for immortality, without any inclination for a temporary reward

ward of their actions, then are performed the ceremonies of worship and zeal, and the various deeds of charity.

The word *Sāt* is used for qualities which are true, and for qualities that are holy. The word *Sāt* is also applied to deeds which are praiseworthy. Attention in worship, zeal, and deeds of charity, are also called *Sāt*. Deeds which are performed for *Tāt* are also to be esteemed *Sāt*.

Whatever is performed without faith, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is called *Asāt*; and is not for this world or that which is above.

LECTURE XVIII.

OF FORSAKING THE FRUITS OF ACTION
FOR OBTAINING ETERNAL SALVATION.

Ä R J Ö Ö N.

I WISH much to comprehend the principle of *Sānnyās*, and also of *Tyāg*, each separately.

K R Ě Ě Š H N Ā.

The bards conceive ¹¹⁴ that the word *Sānnyās* implieth the forsaking of all actions which are desirable ; and they call *Tyāg*, the forsaking of the fruits of every action. Certain philosophers have declared that works are as much to be avoided as crimes ; whilst others say that deeds of worship, mortifications, and charity should not be forsaken. Hear what is my decree upon the term *Tyāg*.

Tyāg, or forsaking, is pronounced to be of three natures. But deeds of worship, mortification, and charity are not to be forsaken : they are proper to be performed. Sacrifices, charity, and mortifications are purifiers of the philosopher. It is my ultimate opinion and decree, that such works are absolutely to be performed,
with

with a forsaking of their consequences and the prospect of their fruits. The retirement from works, which are appointed to be performed, is improper.

The forsaking of them through folly and distraction of mind, ariseth from the influence of the *Tāmā-Gōñ*.

The forsaking of a work because it is painful, and from the dread of bodily affliction, ariseth from the *Rājā-Gōñ*; and he who thus leaveth undone what he ought to do, shall not obtain the fruit of forsaking.

The work which is performed because it is appointed and esteemed necessary to be done, and with a forsaking of the consequences and the hope of a reward, is, with such a forsaking, declared to be of the *Sātwā-Gōñ*.

The man who is possessed of the *Sātwā-Gōñ* is thus a *Tyāgēē*, or one who forsaketh the fruit of action. He is of a sound judgment, and exempt from all doubt; he complaineth not in adversity, nor exulteth in the success of his undertakings.

No corporeal being is able totally to refrain from works. He is properly denominated a *Tyāgēē* who is a forsaker of the fruit of action.

The fruit of action is threefold: that which is coveted, that which is not coveted, and that which is neither one nor the other. Those who do not abandon works
obtain

obtain a final release ; not those who withdraw from action, and are denominated *Sūnnyāsēēs*.

Learn, O *Ārjōōn*, that for the accomplishment of every work five agents ¹⁵ are necessary, as is further declared in the *Sāṅkhyā* and *Vēdānt-Sāstrās* :—attention and supervision, the actor, the implements of various sorts, distinct and manifold contrivances, and lastly the favor of Providence. The work which a man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance. He then who after this, because of the imperfection of his judgment, beholdeth no other agent than himself, is an evil-thinker and seeth not at all. He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth, nor is he bound thereby ¹⁶.

In the direction of a work are three things : *Gnān*, *Gnēyā*, and *Pārēēgnātā* ¹⁷. The accomplishment of a work is also threefold : the implement, the action, and the agent. The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gōōn*. Hear in what manner they are declared to be after the order of the three *Gōōn*.

That

That *Gnān*, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite; is of the *Sātwā-Gōṇ*.

That *Gnān*, or wisdom, is of the *Rājā-Gōṇ*, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.

That *Gnān*, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and without principle or profit, is pronounced to be of the *Tāmā-Gōṇ*.

The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sātwā-Gōṇ*.

The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with unremitted pains, is of the *Rājā-Gōṇ*.

The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronounced to be of the *Tāmā-Gōṇ*.

The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude
and

and resolution, and is unaffected whether his work succeed or not, is said to be of the *Sātwā-Gōñ*.

That agent is pronounced to be of the *Rājā-Gōñ* who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tāmā-Gōñ*.

Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three *Gōñ*, which are about to be explained to thee distinctly and without reserve.

The understanding which can determine what it is to proceed in a business, and what it is to recede ; what is necessary and what is unnecessary ; what is fear and what is not ; what is liberty and what is confinement, is of the *Sātwā-Gōñ*.

The understanding which doth not conceive justice and injustice ; what is proper and what is improper ; as they truly are, is of the *Rājā-Gōñ*.

The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary

trary to their true intent and meaning, is of the *Tāmā-Gōōn*.

That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Sātwā-Gōōn*.

That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the *Rājā-Gōōn*.

That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the *Tāmā-Gōōn*.

Now hear what is the threefold division of pleasure.

That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains ; and that which, in the beginning, is as poison, and in the end as the water of life, is declared to be of the *Sātwā-Gōōn*, and to arise from the consent of the understanding.

That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the *Rājā-Gōōn*.

That pleasure which in the beginning and the end

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tendeth

endeth to stupify the soul, and ariseth from drowfulness, idleness, and intoxication, is pronounced to be of the *Tāmā-Gōon*.

There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three *Gōon* or qualities, which arise from the first principles of nature.

The respective duties of the four tribes of *Brāhmān*¹¹⁴, *Kṣhētrēṣ*¹¹⁵, *Vīśyā*, and *Sōōdrā*¹¹⁶, are also determined by the qualities which are in their constitutions.

The natural duty of the *Brāhmān* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.

The natural duties of the *Kṣhētrēṣ* are bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.

The natural duty of the *Vīśyā* is to cultivate the land, tend the cattle, and buy and sell.

The natural duty of a *Sōōdrā* is servitude.

A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

The man who maketh an offering of his own works
to

to that being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.

The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doeth no wrong. A man's own calling, with all its faults, ought not to be forsaken. Every undertaking is involved in its faults, as the fire in its smoke. A disinterested mind and conquered spirit, who, in all things, is free from inordinate desires, obtaineth a perfection unconnected with works, by that resignation and retirement which is called *Sannyās*; and having attained that perfection, learn from me, in brief, in what manner he obtaineth *Brāhm*, and what is the foundation of wisdom.

A man being endued with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs; who hath freed himself from passion and dislike; who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind; who preferreth the devotion of meditation, and who constantly placeth his confidence in dispassion; who is freed from ostentation, tyrannic

strength, vain-glory, lust, anger, and avarice ; and who is exempt from selfishness, and in all things temperate, is formed for being *Brāhm*. And thus being as *Brāhm*, his mind is at ease, and he neither longeth nor lamenteth. He is the same in all things, and obtaineth my supreme assistance ; and by my divine aid he knoweth, fundamentally, who I am, and what is the extent of my existence ; and having thus discovered who I am, he at length is absorbed in my nature.

A man also being engaged in every work, if he put his trust in me alone, shall, by my divine pleasure, obtain the eternal and incorruptible mansions of my abode.

With thy heart place all thy works on me ; prefer me to all things else ; depend upon the use of thy understanding, and think constantly of me ; for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost. From a confidence in thy own self-sufficiency thou mayst think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will impel thee. Being confined to action by the duties of thy natural calling, thou wilt involuntarily do that from necessity, which thou wantest, through ignorance, to avoid.

Eśwār

Eṣwār resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time. Take sanctuary then, upon all occasions, with him alone, O offspring of *Bhārāt* ; for by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.

Thus have I made known unto thee a knowledge which is a superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.

Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. Be of my mind, be my servant, offer unto me alone and bow down humbly before me, and thou shalt verily come unto me ; for I approve thee, and thou art dear unto me. Forsake every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.

This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn ; nor unto him who despiseth me.

He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me ; and there shall not be one amongst mankind

kind who doeth me a greater kindness ; nor shall there be in all the earth one more dear unto me.

He also who shall read these our religious dialogues, by him I may be sought with the devotion of wisdom. This is my resolve.

The man too who may only hear it without doubt, and with due faith, may also be saved, and obtain the regions of happiness provided for those whose deeds are virtuous.

Hath what I have been speaking, O *Ārjōn*, been heard with thy mind fixed to one point ? Is the distraction of thought, which arose from thy ignorance, removed ?

Ā R J Ō Ō N.

By thy divine favor, my confusion of mind is lost, and I have found understanding. I am now fixed in my principles, and am freed from all doubt ; and I will henceforth act according to thy words.

S Ā N J Ā Y.

In this manner have I been an ear-witness of the astonishing and miraculous conversation that hath passed between the son of *Vāsōdev*, and the magnanimous son of *Pāndō* ; and I was enabled to hear this supreme and miraculous doctrine, even as revealed from the mouth of *Krēṣṇā* himself, who is the God of religion, by the fa-

vor

vor of *Vyās* ^{'''}. As, O mighty Prince ! I recollect again and again this holy and wonderful dialogue of *Kṛēṣṇā* and *Ārjōṇ*, I continue more and more to rejoice ; and as I recall to my memory the more than miraculous form of *Hārēṣ* ^{'''}, my astonishment is great, and I marvel and rejoice again and again ! Wherever *Kṛēṣṇā* the God of devotion may be, wherever *Ārjōṇ* the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief.

THE END OF THE GĒĒTĀ.

NOTES.

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29 ¹ *THE ancient chief.*—*Bbēśbmā*, brother of *Vēcbēśtrā-vēśryā*, grandfather of the *Kōśrōś* and the *Pāndōś*.

— ² *Sbell.*—The conch or chank.

— ³ *Krēśbmā.*—An incarnation of the Deity.

— ⁴ *Ārjōm.*—The third son of *Pāndōś*, and the favorite of *Krēśbmā*.

31 l. 9 *Gāndēv my bow.*—The gift of *Vārōm* the God of the Ocean.

32 ¹ *Hell.*—In the original *Nārka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

Forefathers, &c.—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēśndā*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpān*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pēśtrēś-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nārka*, and

doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mōkṣh*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brāhm*. These ceremonies, which are called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

- 34 ' *Contrary to duty*.—Contrary to the duty of a soldier.
- 35 ' *By the dictates of my duty*.—The duty of a soldier, in opposition to the dictates of the general moral duties.
- ' *The wise men*.—*Pāṇḍits*, or expounders of the law; or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.
- 39 " *The bonds of action*.—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōkṣh*, is only to be attained by a total neglect of all sublunary things, or, which is the same thing according to the doctrine of *Kṛṣṇā*, the abandonment of all hopes of the reward of our actions; for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Svārg*; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.
- " *The objects of the Vēds are of a threefold nature*.—The commentators do not agree with respect to the signification of this passage; but, as the *Vēds* teach three distinct systems of religion, it is probable that it refers to this circumstance.
- 40 " *Yog*.—There is no word in the *Sāṅkrīṭ* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theological term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yogī*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally

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generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

40 ¹¹ *Wisdom*.—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

42 ¹⁴ *Folly*.—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

44 ¹⁵ *The practice of deeds*.—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

45 ¹⁶ *Brāhmā*.—The Deity in his creative quality.

46 ¹⁷ *Hath no occasion*.—Hath no occasion to perform the ceremonial parts of religion.

— ¹⁸ *Attained perfection*.—That degree of perfection which is necessary to salvation.

49 ¹⁹ *Desire*.—The will, as presiding over the organs, the heart and the understanding.

— ²⁰ *The resolution*.—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

— ²¹ *He*.—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

52 ²² *Worship the Dēvātās*.—The word *Dēvātā* is synonymous with *Dēv*, *Dēv* or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

55 ²³ *And where, O Āryān, is there another?—fit for him* is understood. The sentence would perhaps read better in this form: “He who neglecteth the duties of life is not for this world, much less for that which is above.” But the other translation is literally correct.

— ²⁴ *In me*.—In the Deity, who is the universal spirit.

56 ²⁵ *Have no power to confine*.—Have no power to confine the soul to mortal birth.

58 ²⁶ *In the nine-gate city of its abode*.—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

59 ²⁷ *The powers nor the deeds of mankind*.—To understand this, and many similar

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similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

67 ¹¹ *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Vēds*.

69 ¹⁹ *Of a vital nature.*—The vital soul.

—1. ult. *Learn that these two.*—Matter and spirit.

70 ¹⁰ *Sātwā, Rājā, Tāmā.*—*Truth, passion, darkness*; or, as the words are sometimes used, *white, red, black*.

71 ¹¹ *The wisbers after wealth.*—Such as pray for worldly endowments.

— ¹¹ *And are governed by their own principles.*—By the three ruling qualities already explained.

73 ¹¹ *Ādbhī-ātmā, &c.*—As *Kṛīṣṇā*'s answer to the several questions of *Ārjūn* has something mysterious in it, I will endeavour to render it more comprehensible :

Ādbhī-ātmā—literally signifies *the over-ruling spirit*, by which is implied the divine nature.

Kārmā—signifies *action*, whereby is to be understood his creative quality.

Ādbhī-bhōi—signifies *he who ruleth over created beings*: the power of the Deity to destroy.

Ādbhī-dṛoḥ—literally means *superior to fate*; and is explained by the word *Pūrūṣ*, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of *Brāhm* inhabiting a body. So by the word *Mābā-Pūrūṣ* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Pāṣṇjāl*, wherein God is represented under the figure of *Mābā-Pūrūṣ*, the great man or prime progenitor; in conjunction with *Prāk-rūṣ*, nature or first principle, under the emblem of a female engendering the world with his *Māyā* or supernatural power.

74 ¹⁴ *Om!*—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letters *अ*, *इ*, *उ*, which in composition coalesce, and make *ॐ* *Ō*, and the nasal consonant *म्*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

75 ¹⁵ *A thousand revolutions of the Yōgs.*—Is equal to 4320,000,000 years.

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An ingenious mathematician, who is now in India, supposes that these *Yōgs* are nothing more than astronomical periods formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yōg*, which signifies a *junction* or *joining*, gives good grounds for such an hypothesis.

- 78 ¹⁶ *And all things are not dependent on me.*—This ambiguity is removed by the following simile of the air in the æther.
- ¹⁷ *Kālp.*—The same as the day of *Brāhmā*, a thousand revolutions of the *Yōgs*. The word literally signifies *formation*.
- 79 ¹⁸ *The whole, from the power of nature, without power.*—This passage is agreeable to the doctrine of the influence of the three *Gūṇ*, or qualities, over all our actions.
- ¹⁹ *It is from this source.*—Because of the supervision of the Supreme Being.
- ²⁰ *Other Gods.*—Wherever the word *Gods* is used in this Translation, the subordinate supernatural beings are implied.
- 80 ²¹ *Vēds.*—The word *Vēd* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brāhmā*. It is remarkable that *Kṛṣṇā* mentions only the three first; it may therefore be presumed that no more existed in his time.
- ²² *Sōm*—is the name of a creeper, the juice of which is commanded to be drank at the conclusion of a sacrifice, by the person for whom and at whose expence it is performed, and by the *Brāhmāns* who officiate at the altar.
- ²³ *Eśdrā*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.
- 81 ²⁴ *Sānnyāsī*—one who totally forsaketh all worldly actions; but *Kṛṣṇā*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sānnyās* to a forsaking of the hope of reward.
- 82 ²⁵ *Women.*—In the *Vēds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of a *Brāhmān*.

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- 82 ⁴⁶ *Rājārṣṭīs*.—from *Rājā* and *Rṣṭi*, Prince and Saint.
- 83 ⁴⁷ *Sōors*.—Good angels.
- ⁴⁸ *Mābārṣṭīs*.—Great saints, of whom there are reckoned seven, who were at the creation produced from the mind of *Brāhmā*.
- ⁴⁹ *Mānōs*.—Four other beings produced at the creation from the mind of *Brāhmā*.
- 84 ⁵⁰ *Rṣṭīs*.—Saints.
- ⁵¹ *Dēvārṣṭīs*.—Deified saints.
- ⁵² *Nārād*.—One of the *Dēvārṣṭīs*, and a great Prophet, who is supposed to be still wandering about the world. *Nārā* signifies a thread or clew, a precept; and *Dā* Giver.—Wherever he appears he is constantly employed in giving good counsel.
- ⁵³ *Dānṭīs*.—Evil spirits, or fallen angels, the offsprings of *Dānō* (item).
- ⁵⁴ *O first of men!*—*Ārjōn* makes use of this expression as addressing the Deity in human shape.
- 85 ⁵⁵ *Ādṭītyās*.—The offsprings of *Ādṭī* (f.) (that may not be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Vārōn*, *Sōoryā*, *Vīdāng*, *Bbānō*, *Eēndrā*, *Rāvī*, *Gābbāṣṭī*, *Yām*, *Swārnā-rīṭā*, *Dēvākār*, *Mēṭrā*, *Vīṣnō*.
- ⁵⁶ *Vīṣnō*.—He who filleth or possesseth all space. One of the twelve suns, and the name of the Deity in his preserving quality.
- ⁵⁷ *Rāvee*.—The riser—one of the names of the sun.
- ⁵⁸ *Mārēcbṭī*.—One of the eight points of the heavens.
- ⁵⁹ *Mārōs*.—The winds.
- ⁶⁰ *Sāsē*.—The moon.
- ⁶¹ *Nākṣātrās*.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.
- ⁶² *Sām*.—The first of the four books of the *Vēds*, composed to be chanted or sung.
- ⁶³ *Vāsāvā*.—One of the names of *Eēndrā*.
- ⁶⁴ *Sānkār*.—One of the names of *Sēv*, or Fate.
- ⁶⁵ *Rōdrās*.—Eleven distinctions of *Sēv*, or Fate.
- ⁶⁶ *Vīṭīṭā*.—The God of riches, otherwise called *Kṣvēr*. He is said to preside over the regions of the north, and to be the chief of the *Yākṣās* and the *Rākṣās*, two species of good and evil Genii.

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- 85 ⁶⁷ *Pāvāk*.—The God of fire. He is supposed to preside over the south-east quarter.
- ⁶⁸ *Vāsōs*.—Eight of the first created Beings of *Brāhmā*.
- ⁶⁹ *Mēvōs*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-eminence, called *Sōō-mēvōs*. It is remarkable that the word *Mēvōs* signifies a centre or axis.
- 86 ⁷⁰ *Vrēbāspātī*.—The preceptor of the *Dēvs* or *Dēws*, the planet Jupiter and *Dies Jovis*.
- ⁷¹ *Skāndā*.—Otherwise called *Kārtīk*, the general of the celestial armies.
- ⁷² *Bhrēgōs*.—One of the first created beings produced from the mind of *Brāhmā*.
- ⁷³ *The monosyllable*.—The mystic word or monosyllable ॐ *Om*! already explained.
- ⁷⁴ *Tāp*.—A silent repetition of the name of God.
- ⁷⁵ *Hēmūlay*.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the globe.
- ⁷⁶ *Āśvātthā*.—The *Pēpāl* tree.
- ⁷⁷ *Cbētrā-rāth amongst Gāndbārus*.—The title of chief of the *Gāndbārus* or celestial choirs: *the Gāndbāru of the painted chariot*.
- In the *Mābūbbārāt* is to be found a very entertaining story of a combat between him and *Ārjōn*, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to *Dāgdbā-rāth*, or the *Gāndbāru* of the burnt chariot.
- ⁷⁸ *Oūchīfrāvā, who arose with the Āmrētā*, or the water of life, from the ocean.—The story of churning the ocean for what are called the *Cbowdū Rātātān*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wondrous affinity to Milton's description of the war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mābūbbārāt*, from which both are extracted.

AN EPISODE FROM THE *MĀHĀBHĀRAT*,
BOOK I. CHAP. 15.

" THERE is a fair and stately mountain, and its name is *Mīrāḥ*, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is cloathed in gold, and is the respected haunt of *Dēws* and *Gāndhāras*. It is inconceivable, and not to be encompassed by sinful man; and it is guarded by dreadful serpents. Many celestial medicinal plants adorn its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind ! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds.

The *Sōrs*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Āmrīṭā*, or water of immortality. The *Dēw Nārāyaṇ* being also there, spoke unto *Brāhmā*, whilst the *Sōrs* were thus consulting together, and said, " Let the ocean, as a pot of milk, be churned by the united labour of the *Sōrs* and *Āsōrs*; and when the mighty waters have been stirred up, the *Āmrīṭā* shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the *Āmrīṭā*."

There is also another mighty mountain whose name is *Māndār*, and its rocky summits are like towering clouds. It is cloathed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds. Innumerable savage beasts infest its borders, and it is the respected haunt of *Kēṇnārs*, *Dēws*, and *Āpsārs*. It standeth eleven thousand *Tījān* above the earth, and eleven thousand more below its surface.

As the united bands of *Dēws* were unable to remove this mountain, they went before *Vṛṣhṇō*, who was sitting with *Brāhmā*, and addressed them in these words : " Exert, O masters, your most superior wisdom to remove the mountain *Māndār*, and employ your utmost power for our good."

Vṛṣhṇō and *Brāhmā* having said, " It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear; and *Anāntā* arose, and was instructed in that work by *Brāhmā*, and commanded by *Nārāyaṇ* to perform it. Then *Anāntā*, by his power, took up that king of mountains, together

gether with all its forests and every inhabitant thereof; and the *Sḍors* accompanied him into the presence of the Ocean, whom they addressed, saying, " We will stir up thy waters to obtain the *Āmr̥ṣṭā*." And the Lord of the waters replied—" Let me also have a share, seeing I am to bear the violent agitations that will be caused by the whirling of the mountain." Then the *Sḍors* and the *Āṣḍors* spoke unto *Kōormā-rāj*, the King of the Tortoises, upon the strand of the ocean, and said—" My Lord is able to be the supporter of this mountain." The Tortoise replied, " Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eṇdrā* began to whirl it about as it were a machine. The mountain *Māndūr* served as a churn, and the serpent *Vāsḍḍkṣṣ* for the rope; and thus in former days did the *Dēws*, the *Āṣḍors*, and the *Dānḍḍs*, begin to stir up the waters of the ocean for the discovery of the *Āmr̥ṣṭā*.

The mighty *Āṣḍors* were employed on the side of the serpent's head, whilst all the *Sḍors* assembled about his tail. *Ānāntā*, that sovereign *Dēw*, stood near *Nārāyaṇ*.

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Sḍors* and *Āṣḍors*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Sḍors* and *Āṣḍors*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Māndūr* by the *Sḍors* and *Āṣḍors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent friction a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Ēndrā*. And now a heterogeneous stream of the concocted juices of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Sōors* obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of *Brāhmā*, the granter of boons, and addressed him, saying—"Except *Nārāyaṇ*, every other "*Sōor* and *Āsōor* is fatigued with his labour, and still the *Āmr̥ṣṭīā* doth not "appear; wherefore the churning of the ocean is at a stand." Then *Brāhmā* said unto *Nārāyaṇ*—"Endue them with recruited strength, for thou art their "support." And *Nārāyaṇ* answered and said—"I will give fresh vigour to "such as co-operate in the work. Let *Māndār* be whirled about, and the "bed of the ocean be kept steady."

When they heard the words of *Nārāyaṇ*, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed *Sr̥ṣṭī*, the Goddess of fortune, whose seat is the white lily of the waters; then *Sōorā-Dēvī*, the Goddess of wine, and the white horse called *Oocbīfrāvā*. And after these there was produced, from the unctuous mass, the jewel *Kot̥stōbb*, that glorious sparkling gem worn by *Nārāyaṇ* on his breast; so *Pār̥ṣṭjūt*, the tree of plenty, and *Sōorābb̥ṣṭjūt*, the cow that granted every heart's desire.

The moon, *Sōorā-Dēvī*, the Goddess *Sr̥ṣṭī*, and the horse as swift as thought, instantly marched away towards the *Dēws*, keeping in the path of the sun.

Then the *Dēw* *Dbānwāntār̥ṣṭjūt*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Āmr̥ṣṭīā*. When the *Āsōors* beheld these wondrous things appear, they raised their tumultuous voices for the *Āmr̥ṣṭīā*, and each of them clamorously exclaimed—"This of right is "mine!"

In the mean time *Īrāvāt*, a mighty elephant, arose, now kept by the God
of

of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until *Seeu*, at the word of *Brāhmā*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Nēl-Kānt*, because his throat was stained blue.

When the *Āśōrs* beheld this miraculous deed, they became desperate, and the *Āmrēṣṭā* and the Goddess *Srē* became the source of endless hatred.

Then *Nārāyaṇ* assumed the character and person of *Mōbēnē Māyā*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Āśōrs*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Āmrēṣṭā*, and gave it unto her.

The *Āśōrs* now cloath themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Sōrs*. In the mean time *Nārāyaṇ*, in the female form, having obtained the *Āmrēṣṭā* from the hands of their leader, the hosts of *Sōrs*, during the tumult and confusion of the *Āśōrs*, drank of the living water.

And it so fell out, that whilst the *Sōrs* were quenching their thirst for immortality, *Rābōō*, an *Āśōr*, assumed the form of a *Sōr*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Sōrs*, discovered the deceit; and instantly *Nārāyaṇ* cut off his head, as he was drinking, with his splendid weapon *Cbākrā*. And the gigantic head of the *Āśōr*, emblem of a mountain's summit, being thus separated from his body by the *Cbākrā*'s edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of *Rābōō* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now *Nārāyaṇ*, having quitted the female figure he had assumed, began to disturb the *Āśōrs* with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Āśōrs* and the *Sōrs*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The *Āśōrs* vomit blood from the wounds of the *Cbākrā*, and fall upon the ground pierced

pierced by the sword, the spear, and spiked club.—Heads, glittering with polished gold, divided by the *Pāṭitīs'* blade, drop incessantly ; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side ; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist ; and the din of war ascendeth to the heavens ! They cry—“ Pursue ! strike ! fell to the ground ! ” so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, *Nār* and *Nārāyān* entered the field together. *Nārāyān* beholding a celestial bow in the hand of *Nār*, it reminded him of his *Cbākṛā*, the destroyer of the *Āśṭors*. The faithful weapon, by name *Sūdārsān*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, *Nārāyān*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns ; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the *Āśṭors* in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbeth the heavens, and now again darteth into the field like a *Pṛṣāch* to feast in blood.

Now the dauntless *Āśṭors* strive, with repeated strength, to crush the *Sṭors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise ; and in their fall the earth, with all its fields and forests, is driven from its foundation : they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nār*, seeing the *Sṭors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts ; and the *Āśṭors*, finding themselves again forepressed by the *Sṭors*, precipitately flee : some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The

The rage of the glorious *Cbākṛā*, *Sōdārsān*, which for a while burnt like the oil-fed fire, now grew cool, and he retired into the heavens from whence he came. And the *Sōrs* having obtained the victory, the mountain *Mūdār* was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The *Sōrs* guarded the *Āmrīti* with great care, and rejoiced exceedingly because of their success; and *Ēndrā*, with all his immortal bands, gave the water of life unto *Nārāyan*, to keep it for their use."

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- 86 ⁷⁹ *Kāmā-dhōk*.—One of the names of the Cow of Plenty, produced in churning the ocean.
- ⁸⁰ *Ānāntā amongst the Nāgs*.—The *Nāgs* are serpents fabled with many heads. *Ānāntā* signifies *eternal*, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.
- ⁸¹ *Vārōn*.—The God of the Ocean.
- ⁸² *Yām*.—The judge of hell.
- ⁸³ *Prāblād*.—An evil spirit who was converted by *Krēṣṇā*.
- ⁸⁴ *Vinātēyā*.—A bird fabled to be of wonderful size, and the vehicle of *Vijñān*, the Deity in his preserving quality, and who is otherwise called *Gārōr*.
- ⁸⁵ *Mākār*.—A fish represented with a long snout something like the proboscis of an elephant, and the sign Capricornus.
- 87 ⁸⁶ *Gāngā*.—The Ganges. When the river was first conducted from its source, by a Prince whose name was *Bhāgērāsh*, towards the ocean, it so fell out that *Jānō* was at his devotions at the mouth of the *Mahanadee*, at a place now called *Narobgunge*.—The Goddess in passing swept away the utensils for his ablutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Jānāvū*, or the offspring of *Jānō*.
- ⁸⁷ *Dwāndwā*.—A term in grammar, used where many nouns are put together

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- gether without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.
- 87 ⁸⁵ *Mārgā śrēṣṭhā*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.
- ⁸⁹ *Kṛ̥ṣṇāmākārā*.—The season of flowers, otherwise called *Vāsānt*. The two months between the middle of March and May.—The Hindoos divide the year into six *R̥t̥*, or seasons, of two months each, which are thus denominated :
- S̥r̥ṣṭār*.—Dewy season.
H̥emānt.—Cold season.
Vāsānt.—Mild (spring).
Gr̥īṣmā.—Hot season.
Vārsā.—Rainy season.
Sārāt.—Breaking (up of the rains).
- ⁹⁰ *Vāsūddēv*.—The father of *Kṛ̥ṣṇā* in his incarnation.
- ⁹¹ *Vyās*.—The reputed author or compiler of the *Mābhārāt*.
- ⁹² *Bards*.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.
- ⁹³ *Ōṣānā*.—Otherwise called *Sōkrā*, esteemed the preceptor of the evil spirits ; the planet Venus, and *dies Veneris*.
- 89 ⁹⁴ *Āsūēn and Koomār*.—Reputed the twin offsprings of the Sun, and physicians of the Gods.
- 91 ⁹⁵ *Ōrāgūs*.—*Who crawl upon their breasts* :—serpents.
- ⁹⁶ *Chūkrā*.—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre. —See the story of the churning of the ocean, p. 146.
- ⁹⁷ *Pūrōṣh*.—Already explained.
- 93 ⁹⁸ *Except thyself*.—*Thyself* should include his brothers, who were also saved.
- ⁹⁹ *The immediate agent*.—The instrument to execute the decree of Fate.
- 96 ¹⁰⁰ *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjūn* had been accustomed to behold without emotion.
- 100 ¹⁰¹ *Amṛtā*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 146.

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- 102 ¹⁰⁵ *And a constant attention to birth, &c.*—To look upon them as evils.
- ¹⁰¹ *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.
- ¹⁰⁴ *The superior spirit.*—God, the universal soul.
- 103 ¹⁰¹ *Sāt (ens) nor Asāt (non ens).*—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.
- 104 ¹⁰⁶ *Are the cause which operateth in the birth of the Pūrūṣa, &c.*—That is, The influence of the three Gōṇ, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.
- 113 ¹⁰⁷ *Prāṇ and Ōpāṇ.*—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.
- ¹⁰⁸ *Which is of four kinds.*—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.
- ¹⁰⁹ *The Vedaṃt.*—A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion, the supposed author of which is Vyās.
- ¹¹⁰ *Kūṭāḥṣṭhā, or he who standeth on the pinnacle.*—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.
- ¹¹¹ *There is another Pūrūṣa, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Kṛṣṇa* only means to collect into one view the several appellations *Kūṭāḥṣṭhā*, *Pūrūṣa*, *Pāramātmā*, *Eśvarā*, and *Pūrūṣottamā*, by which the Deity is

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described by as many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.

114 "" *Sāṅgrā*.—Any book of Divine authority.

120 "" *Zeal*, in the vulgar acceptation of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Kṛṣṇā*, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

124 "" *The Bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those of more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Srē-dhār Swāmī*, whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

NOTE BY SRĒĒ-DHĀR SWĀMĪ,

TO THE PASSAGE ABOVE ALLUDED TO.

" *The Bards, &c.*—The *Vēds* say—" Let him who longeth for
 " children make offerings. Let him who longeth for heaven
 " make offerings, &c. &c." The Bards understand *Sāmyās* to
 " be a forsaking, that is, a total abandonment, of such works as
 " are

“ are performed for the accomplishment of a wish, such works as
 “ are bound with the cord of desire. The *Pāṇḍitās* know, that
 “ is, they understand, *Sannyās* to imply also a forsaking of all
 “ works, together with all their fruits. The disquisitioners, that is,
 “ such as expound or make clear, call *Tyāg* a forsaking of the
 “ fruit only of every work that is desirable, whether such as are
 “ ordained to be performed constantly, or only at stated periods;
 “ and not a forsaking of the work itself. But how can there be
 “ a forsaking of the fruit of such constant and stated works as
 “ have no particular fruit or reward annexed to them? The for-
 “ saking of a barren woman's child cannot be conceived.—It is
 “ said—“ Although one who longeth for heaven, or for a store of
 “ cattle, &c. should all his life perform the ceremonies which
 “ are called *Sāṇḍyā*, or feed the fire upon the altar, and in these
 “ and the like ceremonies, no particular reward has ever been heard
 “ of; yet whilst the law is unable to engage a provident and wary
 “ man in a work where no human advantage is to be seen, at
 “ the same time it ordaineth that even he who hath conquered
 “ the universe, &c. shall perform sacrifices; still for these, and
 “ the like religious duties, it hath appointed some general re-
 “ ward.”—But it is the opinion of *Gōṣṛṣ*, that the law intended
 “ these works merely for its own accomplishment. Such a tenet
 “ is unworthy of notice, because of the difficulty of obliging men
 “ to pay attention to those works.—It is also said, that there is a
 “ reward annexed to the general and particular duties; that
 “ they who perform them shall become inhabitants of the *Pṛāṇyā-*
 “ *lōk*; that by works the *Pṛṣṭrṣṭ-lōk* is to be attained; that by
 “ good works crimes are done away, &c. &c. Wherefore it is
 “ properly said,—that *they call Tyāg a forsaking of the fruits of*
 “ *every action.*”

126 ¹¹⁵ *Five agents, &c.*—The five agents here implied, are probably the
 soul, as supervisor; the mind, as actor or director; the organs,
 as implements, &c.

— ¹¹⁶ *Nor is he bound thereby.*—He is not confined to mortal birth.

— ¹¹⁷ *Gnān, Gnēyā, and Pārēṣṇāsā.*—Wisdom, the object of wisdom, and
 the superintending spirit.

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- 130 ¹¹⁸ *Brāhmān*—is a derivative from the word *Brāhm*, the Deity, and signifies a *Theologist* or *Divine*.
 — ¹¹⁹ *Kṣbītrā*—is derived from the word *Kṣbītrā*, land.
 — ¹²⁰ *Viśyā* and *Sōdrā*—are of doubtful origin.
 135 ¹²¹ *By the favor of Vyās*—who had endued *Sānjāy* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhr̥tīrāṣṭrā*.
 — ¹²² *Hār̥ṣ*.—One of the names of the Deity.

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